BIBLE HISTORY
—
CATECHISM

WITH MAPS

1922

BH. 23-30

Psalm 23

Matt 5:1-12

I Corth 13 ←

Math 28:18-

BIBLE HISTORY

FOR

SCHOOLS AND THE HOME.

AUTHORIZED

BY THE

EVANGELICAL LUTHERAN AUGUSTANA SYNOD

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THE OLD TESTAMENT.

THE NECESSITY OF SALVATION AND THE PREPARATION FOR ITS ACCOMPLISHMENT.

(From the Creation of man to the Birth of Christ, 4225 years.)

PART FIRST.

THE CREATION OF THE WORLD AND THE PRIMEVAL HISTORY OF MANKIND.

(From the year 4225 B. C. to the Call of Abraham, 2142 B. C.)

1. THE CREATION.

Gen. 1, 2.

1. The Beginning. In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

2. The Six Days of Creation. 1) And God said, "Let there be light!" And there was light. And God divided the light from the darkness, and called the light Day and the darkness Night. And the evening and the morning were the first day.

2) And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters!" And it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

3) And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear!" And it was so. And God called the dry land Earth, and the gathering together of waters he called Seas. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind!" And it was so. And the evening and the morning were the third day.

4) And God said, "Let there be lights in the firmament of the heaven!" And it was so. And God made a great light to rule the day, and a lesser light to rule the night; He made the stars also. And the evening and the morning were the fourth day.

5) And God said, "Let the waters bring forth abundantly the moving creatures that have life, and birds that may fly above the earth in the open firmament of heaven!" And God created great whales and living creatures of all kinds. And the evening and the morning were the fifth day.

6) And God said, "Let the earth bring forth living creatures!" And it was so. And God made the beasts of the earth after their kind, and cattle after their kind, and every creeping thing after his kind.

And God said, ***"Let us make man in our image, after our likeness,*** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth!" And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God said, "It is not good that the

man should be alone; I will make him a help meet for him." And the Lord God caused a deep sleep to fall upon the man, and while he slept God took one of his ribs. And the Lord God made a woman out of the rib and brought her unto the man. God called the man ***Adam,*** and Adam called his wife ***Eve.*** And God blessed them and said, "Be fruitful and multiply and fill the earth!"

And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

3. The Sabbath Day. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he rested from all his work.

"Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting,
Thou art God." Ps. 66: 2.

"I believe in God the Father Almighty, Maker of heaven and earth."

"Remember the Sabbath day, to keep it holy."

2. THE FALL.

Gen. 2, 3.

1. The Garden of Eden. The Lord God planted a garden in Eden and out of the ground he made to grow every tree that is pleasant to the sight and good for food, and the tree of life also in the midst of the garden and the tree of knowledge of good and evil. This garden is called ***Paradise.*** And the Lord God put the man into the garden of Eden to dress it and keep it.

And the Lord God commanded the man saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat, for *in the day thou eatest thereof, thou shalt surely die.*"

2. The Temptation. Now the serpent was more subtile than any beast of the field and said to the woman, "Yea, has God said: Ye shall not eat of every tree of the garden?" The woman answered, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden God has said: Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said to the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

3. The Fall. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; and she took of the fruit thereof, and did eat, and gave also unto her husband, and he did eat. Then their eyes were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves aprons.

4. The Summons. And they heard the voice of the Lord God in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, "Where art thou?" And he said, "I heard thy voice in the garden, and I was afraid, because I was naked;

therefore I hid myself." God said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam answered, "The

woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this that thou hast done?" The woman said, "The serpent beguiled me, and I did eat."

5. The Sentence. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle and above every beast of the field! ***I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."***

Unto the woman he said, "I will greatly multiply thy sorrow; in sorrow thou shalt bring forth children, thy desire shall be to thy husband, and he shall rule over thee."

And unto Adam he said, "Cursed is the ground for thy sake; thorns and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return."

Unto Adam and his wife the Lord God made coats of skin and clothed them. And he drove them out of the garden of Eden and placed cherubim and a flaming sword to keep the way of the tree of life.

"By one man sin entered into the world, and death by sin." Rom. 5: 11.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

"Lead us not into temptation, but deliver us from evil."

3. CAIN AND ABEL.

Gen. 4, 5.

1. The Brothers' Offerings. Adam and Eve had several sons and daughters. The oldest sons

were ***Cain*** and ***Abel.*** Abel was a keeper of sheep, but Cain was a tiller of the ground.—And it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. Abel also brought of the firstlings of his flock. The Lord was pleased with Abel and his offering; but with

Cain and his offering he was not pleased. Then Cain was very angry, and his countenance fell. And the Lord said to Cain, "Why art thou angry? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door; and

against thee is its desire; but thou shalt rule over it."

2. The Fratricide. And it came to pass, when they were in the field, that Cain rose up against his brother and slew him. The Lord said to Cain, "Where is Abel thy brother?" He said, "I know not. Am I my brother's keeper?" But the Lord said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which has opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." And Cain said, "My iniquity is greater than that it may be forgiven." And Cain went out from the presence of the Lord.

3. The Descendants of Cain and Seth. After Abel's death Eve gave birth to a son and called him Seth, saying, "God has appointed me another seed instead of Abel." Adam was nine hundred and thirty years old when he died. Cain's descendants were wicked, but Seth's descendants were godly. Among the latter were his son ***Enos,*** in whose time men began to call upon the name of the Lord; ***Enoch,*** who walked with God, living a godly life, so that God took him, and he was seen no more; and ***Methuselah,*** who died at the age of nine hundred and sixty nine years, the greatest age ever attained by man. His grandson ***Noah,*** in the tenth generation from Adam lived to an age of nine hundred and fifty years.

"Thou shalt not kill."

"Whosoever hateth his brother is a murderer." 1 John 3: 15.

4. THE DELUGE.

2569 B. C.

Gen. 6—9.

1. The Cause of the Flood. When men began to multiply on the face of the earth, their wickedness increased. And the Lord said, "My Spirit shall not always strive with man, for that he also is flesh. Yet his days shall be a hundred and twenty years." But men did not repent. And the Lord said, "I will destroy man, whom I have created, from the face of the earth."

2. The Ark. But Noah was a just man and walked with God, and he found grace in the eyes of the Lord. And the Lord said to him, "I have seen thee righteous before me in this generation. Make thee an ark of gopher wood; and rooms shalt thou make in the ark. The length of it shall be three hundred cubits, the breadth fifty cubits, and the height thirty cubits. Behold, I bring a flood of waters upon the earth, to destroy all flesh. But with thee I will establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives. And every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee. And take thou unto thee of all food that is eaten, and it shall be for food for thee and for them." Thus did Noah according to all that God commanded him.

3. The Flood. After this Noah and his sons, ***Shem, Ham,*** and ***Japheth,*** and his wife, and his sons' wives, and all the animals entered into the ark. And all the fountains of the great deep

were broken up, and the windows of heaven were opened; and the rain came upon the earth forty days and forty nights. And the waters increased for one hundred and fifty days and bore up the ark and lifted it up above the earth, and all high mountains were covered with water. And all flesh died that moved upon the earth; only Noah and they that were with him in the ark remained alive.

4. The End of the Flood. But God remembered Noah and every living thing, that was with him in the ark. And God made a wind to pass over the earth; the rain was restrained, and the waters returned from the earth continually; and after the end of one hundred and fifty days the waters were abated. The ark finally rested upon the mountains of *Ararat*. At the end of forty days Noah opened the window of the ark and sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. He also sent forth a dove; but the dove found no rest for the sole of her foot, and she returned to him in the ark. After seven days he again sent forth the dove, which returned to him in the evening; and lo, in her mouth was an olive leaf. So Noah knew that the waters were abated from off the earth. But he stayed yet other seven days and sent forth the dove; but she did not return again unto him.

5. God's Covenant with Noah. And God spake unto Noah, saying, "Go forth out of the ark, thou and thy wife, thy sons and thy sons' wives, and every living thing that is with thee! Be

fruitful and multiply and replenish the earth!" And Noah and every living thing that was with him went forth out of the ark. And Noah builded an altar unto the Lord and offered burnt offerings. And the Lord said, "I will not again

curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." And God blessed Noah and said, "Behold, I establish my covenant with you; neither shall there any more be a flood to destroy the earth. I do set my bow in the cloud; it shall be for a token of a covenant between me and the earth."

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto them that love me and keep my commandments."

"The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep his anger for ever." Ps. 103: 8, 9.

5. THE TOWER OF BABEL.

Gen. 11.

1. The Building of the Tower. After the deluge men again began to multiply on the face of the earth; and the whole earth was of one language. And as they journeyed eastward, they found a plain in the land of ***Mesopotamia;*** and there they dwelt. And they said to one another, "Go to, let us make brick and burn them thoroughly, and let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered upon the face of the whole earth."

2. The Confusion of Tongues. But this displeased the Lord, and he said, "Go to, let us confound their language, that they may not understand one another's speech." So the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the

city. Therefore is the name of the city called *Babel,* which means confusion.

"God resisteth the proud."

"God in times past suffered all nations to walk in their own ways." Acts 14: 16.

PART SECOND.

THE HISTORY OF THE PATRIARCHS.

(From the Call of Abraham, 2142 B. C., to Jacob's Removal into Egypt, 1927 B. C.)

6. ABRAHAM.

Gen. 12, 13, 14, 17, 18: 1—5.

1. The Call of Abraham. A man by the name of ***Abraham***, a descendant of Shem, dwelt in ***Haran*** in Mesopotamia. To him the Lord said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee! I will make of thee a great nation, and I will bless thee; ***and in thee shall all families of the earth be blessed."*** Abraham, therefore, took ***Sarah***, his wife, and ***Lot,*** his brother's son, and all their substance and went forth into the land of ***Canaan***. Abraham was at that time seventy five years old. And the Lord appeared unto Abraham and said, "Unto thy seed will I give this land." And Abraham builded an altar and called upon the name of the Lord.

2. Abraham and Lot. Abraham was very rich in cattle, in silver, and in gold. Lot also had flocks and herds, and there was always strife between their herdsmen over the pastures. Then Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me! If thou wilt

take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." And Lot beheld all the plain of *Jordan,* that it was well watered everywhere, even as the garden of the Lord. Then Lot chose for himself all the plain of Jordan and pitched his

tent toward *Sodom.* And the Lord said to Abraham, after Lot was separated from him, "All the land which thou seest, to thee will I give it, and to thy seed for ever."

3. **Abraham's Faith.** But Abraham was troubled, because he was childless, and said,

"Lord, what wilt thou give me?" And the word of the Lord came to him, and he brought him forth abroad, and said, "Look now toward heaven and tell the stars, if thou be able to number them! So shall thy seed be." *Abraham believed the Lord, and he counted it to him for righteousness.*

4. God's Covenant with Abraham. When Abraham was ninety nine years old, the Lord appeared unto him and said, "I am the Almighty God; walk before me, and be thou perfect! I will make my covenant between me and thee and thy seed after thee. And this shall be for a sign of the covenant between me and you: every man child among you shall be circumcised."

5. God Promises Sarah a Son. After this the Lord appeared unto Abraham in the plain of *Mamre,* which is in *Hebron,* as he sat in the tent-door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him; and he ran to meet them, bowed himself toward the ground, and said, "My Lord, if I have found favor in thy sight, pass not away from thy servant!" And Abraham prepared a meal and set it before them, and they did eat. And the Lord said, "When I return unto thee a year hence, Sarah thy wife shall have a son." Sarah heard this and laughed within herself, for both she and Abraham were far advanced in age. But the Lord said, "Wherefore did Sarah laugh? *Is anything too hard for the Lord?"* And Sarah counted him faithful who had promised (Heb. 11: 11).

"That the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. 3: 14.

"Blessed are the peacemakers; for they shall be called the children of God." Matt. 5: 9.

"For the word of the Lord is right; and all his works are done in truth." Ps. 33: 4.

7. SODOM AND GOMORRAH.

Gen. 18, 19.

1. Abraham's Intercession. And the three men arose and looked toward Sodom, and Abraham went with them. And the Lord said, "Shall I hide from Abraham that thing which I do, seeing that he shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him; for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgement." And the Lord said, "The cry of Sodom and Gomorrah is great, and their sin is very grievous;" and for the sake of their sin the Lord's mind was to destroy them. But Abraham drew near unto the Lord and said, "Perhaps there are fifty righteous in the city; be it far from thee to slay the righteous with the wicked!" And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." But Abraham said, "Behold now, I have taken upon me to speak unto the Lord, which am dust and ashes," and have prayed the Lord to spare the city, if there should be found forty-five, or forty, or thirty, or twenty righteous. Finally Abraham said, "Let not the Lord be angry, and I will speak yet but this once! Perhaps ten shall be found there." The Lord said, "I will not destroy it for ten's sake." And the Lord went his way,

as soon as he had left communing with Abraham; and Abraham returned unto his place.

2. The Saving of Lot. The two angels came to Sodom in the evening. When Lot saw them he rose up to meet them, bowed down, and asked them to enter into his house and tarry there all night. And they did so And the angels said to Lot, "Whatsoever thou hast in the city, bring all out of this place for we will destroy it." Then Lot went out and told it to his sons-in-law, who were to marry his daughters; but he seemed unto them as one that mocked. And the angels laid hold upon Lot's hand and upon the hand of his wife and their two daughters and brought them forth without the city, and said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed!"

3. The Destruction of the Cities. Then the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven, and he overthrew those cities and all the plain and all the inhabitants of the cities. But Lot's wife looked back and became a pillar of salt.

"Our Father, who art in heaven! Hallowed be thy name!"
"Ask, and ye shall receive." John 16: 24.
"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34.
"Remember Lot's wife." Luke 17: 32.

8. ABRAHAN OFFERING ISAAC.

Gen. 21: 1—5: 22.

1. Abraham's Trial. Abraham was one hundred years old and Sarah, his wife, ninety, when she bore him a son, whom he called ***Isaac.*** Some

years after this God tried Abraham, saying, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of ***Moriah;*** and offer him there for a burnt offering upon one of the mountains, which I will tell thee of."

2. Abraham's Obedience. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and went unto the place of which God had told him. On the third day Abraham saw the place afar off, and said to his young men, "Abide ye here! I and the lad will go yonder and worship, and come again to you." Abraham took the wood of the burnt offering and laid it upon Isaac his son, and he took the fire in his hand, and a knife; and they went both of them together. And Isaac said, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "My son, God will provide himself a lamb for a burnt offering." When they came to the place of which God had told him, Abraham built an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

3. Abraham's Reward. And the angel of the Lord called unto him out of heaven, and said, "Abraham! Abraham! Lay not thy hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy only son from me." And Abraham lifted up his eyes and saw behind him a ram, caught in a thicket by his horns,

and he took the ram, and offered him up for a burnt offering instead of his son. And the angel of the Lord called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy only son, that I will bless thee, and will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; ***and in thy seed shall all the nations of the earth be blessed,*** because thou hast obeyed my voice."

"Thy will be done on earth as it is in heaven!"

"By faith Abraham offered up Isaac." Heb. 11: 17.

"God spared not his own son, but delivered him up for us all." Rom. 8: 32.

9. ISAAC'S MARRIAGE.

Gen. 24; 25: 7—10.

1. The Search for a Bride. When Sarah was dead and buried in Mamre, Abraham said to his eldest servant, "Go unto my country and my kindred. The Lord shall send his angel before thee, and thou shalt take a wife unto my son from thence." And the servant took ten camels and departed, and came to Haran (the city of Nahor) in Mesopotamia,. And he made his camels to kneel down outside the city by a well of water. And he prayed, saying, "O Lord God of my master Abraham, send me good speed this day, and show kindness unto my master Abraham! Let it come to pass, that the damsel, coming to draw water, to whom I shall say: Let down thy pitcher, I pray thee, that I may drink; and she shall say: Drink, and I will give thy camels

drink also; let the same be she that thou hast appointed for thy servant Isaac!"

2. The Bride is Found. Before he had done speaking, ***Rebekah,*** the daughter of ***Bethuel,*** came out with her pitcher upon her shoulder. She went down to the well and filled her pitcher, and came up. And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher." She said, "Drink, my lord! I will draw water for thy camels also." When the camels had done drinking, the man gave her a golden earring and two golden bracelets, and said, "Whose daughter art thou?" She said, "I am the daughter of Bethuel." And the servant worshipped the Lord, and said, "Blessed be the Lord God, who has led me to the house of my master's brethren." And Rebekah ran, and told them of her mother's house these things.

3. The Bride is brought Home. Rebekah had a brother by the name of ***Laban***, who ran to the man, and said, "Come in, thou blessed of the Lord; wherefore standest thou without?" And he brought him into the house, and set meat before him to eat. But he would not eat, until he had told his errand. When he had done so, Laban and Bethuel answered, "The thing proceedeth from the Lord; we cannot speak to thee bad or good. Behold, Rebekah is before thee; take her, and go, and let her be Isaac's wife, as the Lord has spoken." Then he did eat and drink, and tarried all night. The following morning, after Rebekah also had given her consent, he took her with him and departed for the home of his master. And she became Isaac's wife and he loved her.

Abraham lived yet for some time, and died one hundred and seventy five years old, and was buried in Mamre.

"Before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

10. ISAAC AND HIS SONS.

Gen. 25: 19—28: 5.

1. Isaac's Sons. Rebekah bore Isaac two sons, who were twins. The first born was called ***Esau,*** and the other's name was ***Jacob***. Already before the children were born, the Lord had said that the elder should serve the younger. Esau was a hunter, a man of the field, and Jacob was a plain man, living in tents. Isaac loved Esau, but Rebekah loved Jacob. Jacob one day prepared a pottage, and Esau returning from the field tired, said to Jacob, "Feed me, I pray thee, with that red pottage!" But Jacob said, "Sell me this day thy birthright!" Esau answered, "Behold, I am at the point to die; what profit shall this birthright do to me?" And he sold his birthright to Jacob.

2. The Lord Blesses Isaac. The Lord appeared unto Isaac, and said, "I will be with thee and will bless thee, and I will make thy seed to multiply as the stars of heaven, and unto thee and unto thy seed I will give all these countries; and ***in thy seed shall all the nations of the earth be blessed.***" And the Lord blessed him, so that he became very great, and had possession of flocks and herds and great store of servants. And Isaac built an altar and called upon the name of the Lord.

3. Isaac Blesses his Sons. When Isaac was old, and his eyes were dim, so that he could not see, he called Esau and said to him, "Behold, now I am old, and I know not the day of my death. Go out to the field and take me some venison, and make me savoury meat, such as I love, that my soul may bless thee before I die." And Esau went. But Rebekah, who had heard these words, prepared savoury meat of two kids of the goats, put Esau's raiment upon Jacob, and persuaded him to go in to his father with the meat, pretending to be Esau, that he might receive the blessing intended for his brother. Jacob obeyed his mother's voice, went in to his father, and said, "I am Esau thy firstborn. Arise, sit and eat of my venison, that thy soul may bless me!" And Isaac blessed Jacob and said:

"God give thee of the dew of heaven,
And the fatness of the earth!
Let people serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be he that blesseth thee!"

But Jacob had scarcely gone out when Esau came in from his hunting. He also made savoury meat, and brought it unto his father, and said, "Let my father arise, and eat of his son's venison, that thy soul may bless me!" And Isaac trembled very exceedingly, and said, "Thy brother came with subtilty, and hath taken away thy blessing."

4. Esau's Wrath toward Jacob. And Esau hated Jacob because of the blessing, and said in

his heart, "I will slay my brother." When these words were told to Rebekah, she said to Jacob, "Arise, flee thou to Laban my brother, to Haran, and tarry with him a few days, until thy brother's fury turn away!" And Isaac called his son Jacob, blessed him, and said, "Thou shalt not take a wife of the daughters of Canaan, but go to Mesopotamia and take thee a wife from thence of the daughters of Laban, thy mother's brother! And God Almighty bless thee, and give thee the blessing of Abraham, to thee, and to thy seed with thee!"

"Thou shalt not bear false witness against thy neighbor!"

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

11. JACOB'S FLIGHT.

Gen. 28: 5—29: 13.

1. Jacob's Dream. Jacob obeyed his father and his mother, and went to Mesopotamia. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed that a ladder stood upon the earth, and the top of it reached to heaven; and the angels of God ascended and descended on it. And the Lord stood above it, and said, "I am the Lord God of Abraham and of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed; and ***in thee and in thy seed shall all the families of the earth be blessed.*** I am with thee, and will keep thee whither thou goest, and will bring thee again into this land."

2. Jacob's Promise. When Jacob awaked out of his sleep, he said, "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven." And he rose up, took the stone that he had put for his pillows, and set it up for a pillar, and called the name of that place ***Beth-El*** (House of God). And he vowed that, if he should come again, he would in that place build an altar to God and give to it the tenth of all his possessions.

3. Jacob's Arrival at Haran. Then Jacob went on his journey, and came to Mesopotamia. And he came to a well in the field, and ***Rachel***, the daughter of Laban, his mother's brother, came there to water her father's sheep. When she was told that he was Isaac's and Rebekah's son, she ran and told her father. When Laban heard the tidings of Jacob, his sister's son, he ran to meet him, and brought him to his house.

"The Lord is my shepherd; I shall not want...
He leadeth me in the paths of righteousness for his name's sake." Ps. 23: 1, 3. John 1: 51.

12. JACOB WITH LABAN.

Gen. 29—31.

1. Jacob's Service. When Jacob had been with Laban a month, Laban said, "Tell me, what shall thy wages be?" Jacob answered, "I will serve thee seven years for Rachel, thy younger daughter."—And the seven years seemed unto him but a few days, for the love he had to her. But Laban deceived Jacob, and gave him ***Leah***, his elder daughter, for a wife instead of Rachel. For Rachel Jacob had to serve seven years longer.

After this Jacob served Laban yet six other years, and God blessed Jacob, so that he became exceedingly rich.

2. The End of the Service. But Laban and his sons were jealous of Jacob on account of his wealth. And the Lord said to Jacob, "Return unto the land of thy fathers, and to thy kindred; I will be with thee." Then Jacob rose up, took his wives and children and all his goods, and returned again to the land of Canaan.

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." Ps. 37: 34.

13. JACOB'S RETURN HOME.

Gen. 32, 33, 35.

1. Jacob is met by Angels. When Jacob returned to the land of his fathers, the angels of God met him in the country east of Jordan. And when he saw them, he said, "This is God's host."

2. Jacob is Afraid of Esau. And Jacob sent messengers before him to Esau his brother, saying, "Let me find grace in thy sight!" When the messengers returned to Jacob, they said, "Thy brother cometh to meet thee, and four hundred men with him." Then Jacob was greatly afraid, and he prayed to God, saying, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me: Return unto thy country, and to thy kindred, and I will deal well with thee! ***I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.*** Deliver me, I pray thee, from the hand of my brother Esau!"

3. Jacob Wrestles with God. Then he prepared presents for Esau, and that night he took

his wives and children and all that he had, and sent them over the ford *Jabbok*; and Jacob was

left alone. And there wrestled a man with him, until the breaking of the day. And when he saw that he could not prevail against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint. And he said, "Let me go!" But Jacob said, ***"I will not let thee go, except thou bless me."*** He said, "Thy name shall be called no more Jacob, but ***Israel;*** for as a prince hast thou fought with God and men, and hast prevailed." And he blessed him there. And Jacob said, "I have seen God face to face, and my life is preserved!"

4. Jacob and Esau Reconciled. And Jacob lifted up his eyes, and saw his brother Esau coming with four hundred men. And he bowed himself to the ground seven times, until he came to his brother. And Esau ran to meet him, and fell on his neck, and kissed him; and they wept. Thereupon Jacob urged his brother to receive the presents, which he had sent. And the two brothers parted in peace.

5. Jacob in the Land of Canaan. And Jacob came to Shechem, and from there he went to Beth-El, where he built an altar. And the Lord blessed him, and said, "I am God Almighty. Be fruitful and multiply! Nations and kings shall come out of thy loins, and the land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee." Finally Jacob came to his father Isaac in Mamre. Several years after this Isaac died, one hundred and eighty years old, and his sons buried him.

"The angel of the Lord encampeth round about them that fear him and delivereth them." Ps. 34: 8. Ps. 91: 14, 15. Hos. 12: 3, 4.

"Be ye kind one to another, tenderhearted, forgiving one another." Eph. 4: 32.

14. JOSEPH IS SOLD BY HIS BRETHREN.

Gen. 35: 22—26; 37.

1. Jacob's Sons. Jacob had twelve sons:

1) Reuben,	5) Dan,	9) Issachar,
2) Simeon,	6) Naphtali,	10) Zebulun
3) Levi,	7) Gad,	11) Joseph, and
4) Judah,	8) Asher,	12) Benjamin.

Now Israel loved Joseph more than all his other children, because he was the son of Rachel, born to him in his old age; and he made him a coat of many colors. On account of this, and also because Joseph brought to his father their evil report, his brethren hated him, and could not speak peaceably unto him. Moreover, Joseph dreamed that they were binding sheaves in the field, and that their sheaves made obeisance to his sheaf. When Joseph told his brethren of this dream, they hated him yet the more. Another time he dreamed that the sun, the moon, and eleven stars made obeisance to him. When his father heard this, he rebuked him, and said, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

2. The Evil Designs of the Brethren. And his brethren went to feed their father's flock in Shechem, and Israel said to Joseph, "Go, see whether it be well with thy brethren and with the flocks!" And when his brethren saw him afar off, they said, "Behold, this dreamer cometh! Let us slay him, and cast him into a pit, and say that some evil beast has devoured him!" When Reuben heard this, he said, "Shed no

blood, but cast him into this pit that is in the wilderness!" This he said, that he might deliver him out of their hands and bring him back to his father again. Now when Joseph came to his brethren, they stripped him of his coat of many colors, and cast him into a pit, in which there was no water. And they sat down to eat bread.

3. Joseph is Sold. And, behold, a company of ***Ishmaelites*** came with their camels. And Judah said to his brethren, "Come, let us sell our brother to the Ishmaelites!" The brethren hearkened to his advice, drew Joseph out of the pit, and sold him for twenty pieces of silver; and the Ishmaelites brought Joseph into ***Egypt***. Joseph was then seventeen years old.

4. The Brethren Deceive their Father. But the brethren killed a kid of the goats, dipped Joseph's coat in the blood, and sent it to their father, saying, "This have we found; know now whether it be thy son's coat or no!" Jacob knew it, and said, "It is my son's coat. An evil beast has devoured him." And Jacob mourned for his son many days, and refused to be comforted, saying, "I will go down into the grave unto my son mourning."

"Thou shalt not bear false witness against thy neighbor!"

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34: 19.

15. JOSEPH'S AFFLICTIONS AND ADVANCEMENT IN EGYPT.

Gen. 39—41.

1. Joseph in Potiphar's House. The Ishmaelites sold Joseph to Potiphar, an officer of Pharaoh's, and captain of the guard. And the Lord was with Joseph, so that he was a prosperous man. Potiphar made him overseer over his house and all that he had, and the Lord blessed the Egyptian's house for Joseph's sake. And Potiphar's wife sought to tempt Joseph to sin; but Joseph said, ***"How can I do this great wickedness and sin against God?"*** Then she slandered him before her husband, and Potiphar put Joseph into prison.

2. Joseph in Prison. But the Lord was with Joseph there also, and gave him favor in the sight of the keeper of the prison. And it came to pass, that the king's butler and baker were put into the same prison with Joseph. One morning Joseph found them sad because of a dream that they had during the night. Joseph said, "The interpretation belongs to God; yet, tell me your dreams!" Then they told their dreams to Joseph, and he interpreted them, namely, that the butler was to be restored to his place, but the baker was to be hanged. Three days afterwards, when the king celebrated his birthday, the dreams, as interpreted by Joseph, were fulfilled. When Joseph interpreted the butler's dream, he said to him, "Think of me, when it shall be well with thee." But he forgot Joseph.

3. Joseph Interprets Pharaoh's Dream. Two years after this, Pharaoh (the king of Egypt) had a dream, and among all the wise men of Egypt there was none that could interpret it. Then the butler spoke to Pharaoh, saying, "I do remember my faults this day," and he told him of Joseph. Then Pharaoh sent to the prison and called Joseph, and said to him, "I dreamt that I stood by the river and saw seven well favored and fat kine come up out of the river, and they fed in a meadow. And seven other kine came up after them out of the river, ill favored and lean fleshed. And the lean kine did eat up the fat kine, but they were still ill favored as at the beginning. And I saw in my dream, and behold, seven ears came up in one stalk, full and good, and seven ears, thin and withered sprung up after them. And the thin ears devoured the good ears." Joseph answered, "God has shown Pharaoh what he is about to do. The seven good kine and the seven good ears are seven plenteous years, and the seven thin kine and the seven empty ears are seven years of famine. Behold, there come seven years of great plenty throughout all the land of Egypt, and after them there shall arise seven years of famine. Now, therefore, let Pharaoh look out a man discreet and wise, that he may gather all the food of those good years and lay up corn for store to the land against the seven years of famine, that the land perish not through the famine."

4. Joseph is made Ruler over Egypt. Pharaoh was well pleased with this advice, and he said to Joseph, "Forasmuch as God has showed thee all

this, there is none so discreet and wise as thou art. See, I have set thee over all the land of Egypt." And he took off his ring from his hand and put it on Joseph's hand, arrayed him in vestures of white silk, put a gold chain about his neck, and made him to ride in the second chariot which he had; and they cried before him, "Bow the knee!" Joseph was at that time thirty years old. And Joseph gathered all the food of the good years. But when the famine came, he opened all the storehouses and sold corn. And all countries came into Egypt to Joseph to buy corn, because the famine was sore in all lands.

"Thou shalt not commit adultery!"

"Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word." Ps. 119: 9.

"The Lord maketh poor, and maketh rich:
He bringeth low, and lifteth up." 1 Sam. 2: 7.

"All things work together for good to them that love God." Rom. 8: 28.

16. JOSEPH'S BRETHREN GO TO EGYPT.

Gen. 42.

1. The Journey. The famine was also in the land of Canaan. Now when Jacob heard that there was corn in Egypt, he sent his sons there to buy corn, but Benjamin, his youngest son, he sent not with them.

2. The Reception. When now Joseph's brethren came to Egypt, they bowed down themselves before him with their faces to the earth. And Joseph remembered his dream, that his brethren were to make obeisance to him; for he knew them, though they knew not him. But he made

himself strange unto them, and said, "Ye are spies; to see the nakedness of the land (exposure to invasion by an enemy) ye are come." They answered, "Nay, thy servants are come to buy food; we are true men and no spies. Thy servants are twelve brethren; the youngest is with our father, and one is not." But Joseph said, "Ye are spies;" and he put them all together into ward three days.

3. The Return Home. On the third day Joseph said to them, "If ye be true men, let one of your brethren be bound in the house of your prison, but go ye and bring your youngest brother unto me." But they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." And Joseph took Simeon and bound him before their eyes. Then he commanded to fill their sacks with corn, and to restore every man's money into his sack. When they returned home, they told their father all that had befallen them. And when they emptied their sacks, every man's bundle of money was in his sack, and they and their father were afraid.

"Sanctify the Lord God in your hearts....Having a good conscience." 1 Peter 3: 16.

17. SECOND JOURNEY OF JOSEPH'S BRETHREN TO EGYPT.

Gen. 43—45: 24.

1. The Journey. When they had eaten up the corn that they had brought from Egypt, Jacob sent his sons thither a second time to buy

corn. Jacob was constrained to permit Benjamin also to go with them, after Judah had become surety for his brother and agreed to bring him back again. And Israel said, "Take of the best fruits in the land and carry the man a present; and the money that was brought again in your sacks bring also with you. But God Almighty give you mercy before the man, that he may send away your other brother and Benjamin!"

2. The Reception. When they now came before Joseph, he received them kindly, and said, "Is your father well? Is he yet alive?" And when he saw his brother Benjamin, he said, "God be gracious unto thee!" And Joseph made haste; for his heart did yearn upon his brother, and he went into his chamber and wept there. And when he had washed his face, he went out. Afterwards he made a feast for them, and they were placed at the table according to the order of their age, whereat they all marvelled. And he sent messes to them from his table; but Benjamin's mess was five times as much as any of theirs.

3. Difficulties on the Way Home. And Joseph commanded the steward of his house to fill their sacks with food and to put every man's money in his sack and his own silver cup in the sack of the youngest. The following morning they started on their return home. Before they had gone very far, Joseph said to the steward of his house, "Up, follow after the men, and say to them: Wherefore have ye rewarded evil for good? Is it not the cup, in which my lord drinketh? Ye have done evil in so doing." And he overtook them and said to them these same words. They

answered him, "With whomsoever the cup be found, let him die; and we also will be my lord's bondmen." And when he searched he found the cup in Benjamin's sack. Then they rent their clothes and returned to the city.

4. The Change of Heart. And Judah and his brethren came to Joseph's house, and they fell before him on the ground. And Judah said, "What shall we say, or how shall we clear ourselves? *God has found out the iniquity of thy servants.* Behold, we are my lord's servants, both we, and he also with whom the cup is found." But Joseph said. "The man, in whose hand the cup is found, he shall be my servant; but return ye in peace to your father." Then Judah said, "If I now come to my father, and the lad be not with us, we shall bring down the gray hairs of our father with sorrow to the grave. Now, therefore, let me abide instead of the lad a bondman to my lord, and let the lad go up with his brethren!"

5. Joseph Makes himself Known to his Brethren. Then Joseph could not refrain himself any longer, but he wept aloud, and said, "I am Joseph your brother. Does my father yet live?" And his brethren could not answer him, for they were troubled at his presence. But Joseph said, "Think not that I am angry, that ye sold me hither; for God sent me before you for your welfare."—Five years of famine yet remained. Joseph therefore told his brethren to go home and return with their father to Egypt to live there. And he fell upon his brother Benjamin's neck and wept, and he kissed all his brethren. After that his brethren talked with him. And he gave them

changes of raiment, and to his aged father he sent many presents. And so he sent his brethren away and said to them, "See that you fall not out by the way!"

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke 17: 3.

"I the Lord thy God am a jealous God."

"Forgive us our trespasses, as we forgive those who trespass against us!"

18. JACOB IN EGYPT.

Gen. 45—50.

1. Jacob Receives the Tidings from Joseph. When Joseph's brethren came home to their father, they said to him, "Thy son Joseph is yet alive, and he is governor over all the land of Egypt." But he did not believe them. But when they told him all the words of Joseph, and when he saw the wagons which Joseph had sent to carry him, he said, "It is enough; my son Joseph is yet alive. I will go and see him, before I die."

2. The Migration to Egypt (1927 B. C.). And Israel journeyed to Egypt with all that he had. And when he came to ***Beer-Sheba,*** God said to him in the visions of the night, "Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again." And Joseph went to meet his father; when he saw him, he fell on his neck, and wept on his neck a long while. And Israel said to Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."

3. The Settlement in Goshen. When Joseph brought his father in to Pharaoh, Jacob blessed Pharaoh. Then Pharaoh asked Jacob, "How old art thou?" And Jacob answered, "The days of my pilgrimage are one hundred and thirty years; few and evil have been the years of my life." And Joseph gave his father and his brethren a possession in the best part of the land, in Goshen, as Pharaoh had commanded. And Joseph nourished his father and his brethren and all his father's household with bread during the famine. All the souls of the house of Jacob, that came into Egypt, were seventy souls, besides his sons' wives and their servants.

4. Jacob's Parting from his Sons. When the time drew nigh that Israel must die, he called all his sons together and took as his own the two sons of Joseph, Ephraim and Manasseh. Unto them as also to his own sons, he gave his blessing in particular. To Judah he said,

"The sceptre shall not depart from Judah,
Until Shiloh come,
And unto him shall the gathering of the people be."

5. Jacob's Death and Burial. When Jacob had ended his speaking to his sons he died, one hundred and forty seven years old, and was gathered unto his people. As Jacob himself had commanded them, his sons buried him in the cave before Mamre in the land of Canaan. When their father was dead, Joseph's brethren feared that he would requite them for all the evil they had done him. But Joseph said to them, "Fear

not! Ye thought evil against me, but God meant it unto good."

"Honor thy father and thy mother!"

"All the paths of the Lord are mercy and truth
Unto such as keep his covenant and his testimonies."
Ps. 25: 10.

19. JOB.

Book of Job.

1. The Cause of Job's Afflictions. There was a man in the land of Uz, whose name was Job, a man perfect and upright, who feared God, and kept himself from evil. He had seven sons and three daughters, and he possessed many herds of cattle and a very great household. Now there was a day when the sons of God (the angels) came to present themselves before the Lord, and Satan came also among them. And the Lord said to Satan, "Hast thou considered my servant Job, that there is none like him in the earth?" Satan answered the Lord, "Does Job fear God for nought? Thou hast blessed the work of his hands, and his cattle is increased in the land. But put forth thy hand and touch all that he has, and he will curse thee to thy face." The Lord said to Satan, "Behold, all that he has is in thy power; only upon himself put not forth thy hand!"

2. Job's Afflictions and Patience. And on a certain day, messengers came to Job saying, that his herds had been taken away or consumed by fire from heaven, that his servants had been slain with the edge of the sword, and last of all, that a great wind had smitten the house in

which his sons and daughters had gathered together, so that the house fell upon them, and that they were all dead. Then Job rent his mantle, fell down upon the ground, and worshipped saying, ***"The Lord gave, and the Lord has taken away; blessed be the name of the Lord!"*** Afterwards God gave Job's body also into the power of Satan, but commanded him to save his life. And Satan smote Job with sore boils from the sole of his foot unto his crown. Then said Job's wife to him, "Dost thou still retain thy integrity? Curse God and die!" But he answered, "What? Shall we receive good at the hand of God, and shall we not receive evil?" In all this did not Job sin with his lips.

3. Job's Conversation with his Friends. Then came three of Job's friends to comfort him; but they knew him not, and they wept. So they sat down with him upon the ground seven days and seven nights, and none spoke a word to him, for they saw that his grief was very great. After this Job opened his mouth and cursed the day of his birth. Then Job's friends began to accuse him, saying that his iniquity must be very great and there was no end to his sins. For they assumed that God always bestows temporal blessings upon the pure and godly, but that he sends tribulation and anguish upon the ungodly and unjust as long as they live. They, therefore, exhorted Job to confess his secret sins, turn to God, and abstain from evil. But Job answered that his friends were all miserable comforters. He admitted that he was not just before God; but declared that God knew, that he was not

wicked and had not walked deceitfully. He complained bitterly of his great suffering and of the reproach that had fallen upon him; and he could not understand why God sometimes permits the wicked to live in prosperity, while many righteous men suffer, as if they had done the deeds of the ungodly. In his anguish Job was even tempted to regard God as unjust. But he still believed that God could not despise the work of his hands; some times there arose in his heart a hope, that all the sufferings of the godly shall have a happy end in a blessed life hereafter. Thus he said,

"I know that my Redeemer liveth;
And that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God".

4. Elihu's Discourse. There was present a young man by the name of Elihu who had listened attentively to the words of Job and of his three friends. He had waited in silence because the others were older than he. But when he saw that none of these men could answer Job's arguments, his indignation was kindled, and he said,

"Surely the Almighty will not pervert judgement!"
"He openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man."
"If they obey and serve him,
They shall spend their days in prosperity,
And their years in pleasures."

Moreover, Elihu declared that God is so highly exalted above us, that we are unable to under-

stand his dealings with men, neither his works in nature.

5. The Lord Reveals Himself. While Elihu was yet speaking, a storm had gathered, and finally God spoke to Job out of the whirlwind, saying,

"Where wast thou when I laid the foundations of the earth?....
When the morning stars sang together,
And all the sons of God shouted for joy?"

Then the Lord declared to Job his infinite power, his manifold wisdom, and his loving care, apparent throughout all creation. And Job answered the Lord,

"I have uttered what I understood not;
Things too wonderful for me, which I knew not....
I have heard of thee by the hearing of the ear:
But now mine eye seeth thee.
Wherefore I abhor myself,
And repent in dust and ashes."

6. The Lord Blesses Job. But the wrath of the Lord was kindled against Job's three friends; for they had not spoken rightly of the Lord, as his servant Job had. Therefore he commanded them to offer up burnt offering for themselves, and his servant Job should pray for them. And they did as the Lord commanded them. And the Lord restored to Job his former prosperity, and gave him twice as much as he had before; he gave him also seven sons and three daughters. After this he lived one hundred and forty years, and saw four generations of his children.

"Whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth."
Hebr. 12: 6.

PART THIRD.

THE CHILDREN OF ISRAEL BECOME GOD'S CHOSEN PEOPLE.

(From Jacob's Removal to Egypt, 1927 B. C., to the Death of Joshua, 1426 B. C.)

20. MOSES.

Ex. 1—4: 17.

1. Israel's Bondage in Egypt. Goshen was a fertile land well suited for pasture, specially adapted to the children of Israel, who were a shepherd race. They increased and waxed great in numbers. But when Joseph and all those that lived at his time were dead, there arose a new king over Egypt, who knew not Joseph. He was afraid that the numerous ***Hebrews*** would join his enemies. He therefore made the children of Israel build new cities, and he and the Egyptians afflicted them with heavy burdens. But the more they were afflicted, the more they multiplied and grew. Then Pharaoh charged all his people to cast all Israelitish male children into the river ***Nile***.

2. Moses Born and Exposed in the River. It came to pass that a woman of the house of Levi bore a son. And when she saw that he was a goodly child, she hid him three months. When she could hide him no longer, she took an ark of bulrushes, daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink. And Miriam, the sister of

the child, stood afar off to see what would be done to him.

3. Moses is Rescued by Pharaoh's Daughter. And the daughter of Pharaoh came down to wash herself at the river; and when she saw the ark among the flags, she sent her maid to fetch it. When she opened the ark, she saw the child, and behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children." Then said the child's sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Pharaoh's daughter answered, "Go!" Then the maid went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away, and nurse it for me! I will give thee thy wages." And the woman took the child and nursed it. And the child grew, and she brought him to Pharaoh's daughter, and he became her son, and she called his name Moses, and she said, "Because I drew him out of the water." And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts 7: 22.).

4. Moses' Flight to the Land of Midian. When Moses was forty years old, he went out to his brethren and looked on their burdens. And he spied an Egyptian smiting a Hebrew, one of his brethren. Then he slew the Egyptian, and hid him in the sand. When Pharaoh heard this thing, he sought to slay Moses. But Moses fled to the land of Midian. And Jethro, the priest of Midian, received Moses and gave him Zipporah his daughter for a wife. And Moses kept the flock of his father-in-law.

5. The Call of Moses. After forty years, when Moses with the flock of his father-in-law had come to ***Horeb,*** the mountain of God, the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He saw the bush burning with fire, but it was not consumed. And God called to him out of the bush, and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. I have seen the affliction of my people, which are in Egypt, and am come down to deliver them and bring them into a good land. Come now, I will send thee to Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. I will be with thee." But Moses answered, "Behold, they will not believe me." Then the Lord gave him power to do certain signs, that the people might believe that the Lord had sent him. Again Moses objected, "O my Lord, I am slow of speech, and of a slow tongue." The Lord said, "I will teach thee what thou shalt say. And behold, thy brother Aaron shall come to meet thee. Thou shalt speak to him, and he shall be thy spokesman to the people."

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isa. 43: 1, 2.

"By faith Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11: 24—26

21. THE CHILDREN OF ISRAEL DELIVERED OUT OF EGYPT.

(1497 B. C.)

Ex. 4—13.

1. Moses before the Children of Israel. Now Moses returned to the land of Egypt. And the Lord said to Aaron, "Go into the wilderness to meet Moses!" He went, and met him in the mount of God. And they went and gathered together all the elders of the children of Israel. Aaron spoke all the words which the Lord had spoken to Moses, and Moses did the signs in the sight of the people. And the people believed. And when they heard that the Lord had looked upon their affliction, they bowed their heads and worshipped.

2. Moses before Pharaoh. Afterwards Moses and Aaron went in and told Pharaoh, "Thus saith the Lord God of Israel: Let my people go, that they may hold a feast unto me in the wilderness!" But Pharaoh answered, "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go." And Pharaoh afflicted the children of Israel with heavier burdens than before.

3. The Plagues of Egypt. Then the Lord sent ten severe plagues upon Egypt. Several times Pharaoh promised to let the people go; but when he saw that there was respite from the plagues, he hardened his heart, and kept not his promise. Finally, the Lord threatened Pharaoh with the last plague, which was that all the first-born in the land of Egypt should die.

THE LORD'S PASSOVER

4. The Passover. And the Lord commanded Moses and Aaron to say to the children of Israel, "Every man, the head of the family, shall take a lamb, without blemish, a male in its first year. And every household in the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper doorpost of the houses, wherein they shall eat it. They shall eat the flesh with unleavened bread. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's ***Passover*** (passing by, pardoning). And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial in your generations for ever." And the children of Israel did as the Lord had commanded.

5. The Departure from Egypt. At midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh to the firstborn of the captive that was in the dungeon, and all the firstborn of cattle. And there was a great cry in Egypt, for there was not a house, where there was not one dead. Then Pharaoh rose up and called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said!" Thus the children of Israel departed, six hundred thousand men besides women and children. The

time during which the children of Israel had lived in Egypt, was four hundred and thirty years.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night.

"Commit thy way unto the Lord; trust also in Him;
And he shall bring it to pass." Ps. 37: 5.

"Even Christ, our passover, is sacrificed for us." 1 Cor. 5: 7.

Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

22. THE PASSAGE THROUGH THE RED SEA.

Ex. 14, 15.

1. The Distress of the Children of Israel. At the command of the Lord the children of Israel marched down towards the ***Red Sea***. But when it was told Pharaoh that the people had fled, his heart was turned against the people, and he said, "Why have we let Israel go from serving us?" And he pursued them with his army and overtook them by the sea. Then the children of Israel were sore afraid and cried out to the Lord. But Moses said to the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will show you this day! The Lord shall fight for you."

2. The Deliverance of the Children of Israel. The Lord said to Moses, "Speak to the children of Israel, that they go forward!" And the pillar of the cloud came between the camp of the

Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light

by night to these. At the command of the Lord Moses lifted up his rod and stretched out

his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground. The Egyptians pursued and went in after them to the midst of the sea. When the children of Israel had reached the other shore, Moses at the Lord's command again stretched out his hand over the sea; and the waters returned to their channel and covered Pharaoh and all his host, so that there remained not so much as one of them. Then Moses and the children of Israel sang a song of praise and thanksgiving to the Lord.

"Thy right hand, O Lord, is become glorious in power:
Thy right hand, O Lord, hath dashed in pieces the enemy."
Ex. 15: 6.

"Call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me." Ps. 50: 15.

23. THE MARCH TO SINAI.

Ex. 16, 17.

1. The Quails and the Manna. From the Red Sea the children of Israel journeyed through the wilderness towards ***Sinai.*** And they murmured against Moses and Aaron, saying, "Would to God we had died in Egypt, where we sat by the fleshpots and had bread to the full; for ye have brought us forth to this wilderness to kill this whole assembly with hunger." Then the Lord said to Moses, "Behold, I will rain bread from heaven for you. At evening ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." In the evening quails came up and covered

the camp. And in the morning there lay upon the face of the wilderness a small round thing, like the hoar frost on the ground. Moses said to the people, "This is the bread, which the Lord has given you to eat." And the children of Israel called it *Manna;* and it was white, and the taste of it was like wafers made with honey. The people were allowed to gather of it every day as much as was needed for the day: but on the sixth day of each week they gathered enough for two days, for on the Sabbath there was none to be found. And the children of Israel did eat manna forty years, until they came into the promised land where they were to live.

2. **Water from the Rock.** At another time the people had no water to drink. Then they chided with Moses, and said, "Give us water!" Moses said to them, "Wherefore do ye tempt the Lord?" And he cried to the Lord, saying, "What shall I do unto this people? they be almost ready to stone me." The Lord said to him, "Take thy rod, wherewith thou smotest the river, and go! Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it." Moses did as God commanded him, and the children of Israel drank of the water.

3. **The Fight with the Amalekites.** Then the Amalekites came and fought with Israel. And Moses sent Joshua to fight with them while he himself went up to the top of a hill with the rod of God in his hand. And when Moses held up his hand, Israel prevailed; but when he let down his hand, Amalek prevailed. And Aaron and Hur stayed up his hands; and thus Israel conquered.

"Give us this day our daily bread!"

Jesus said: "I am the bread of life....This is the bread which cometh down from heaven, that a man may eat thereof and not die." John 6: 48, 50.

Jesus said: "If any man thirst, let him come unto me, and drink!" John 7: 37.

24. GOD'S COVENANT WITH ISRAEL AND THE GIVING OF THE LAW.

Ex. 19, 20, 24, 31: 18.

1. The Preparation. In the third month after the departure from Egypt the children of Israel came to ***Sinai.*** And the Lord said to Moses, "Thus shalt thou say to Israel: If ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests and a holy nation." Moses laid before the people all these words, and the people answered, "All that the Lord hath spoken we will do." And the Lord said to Moses, "Sanctify the people to-day and to-morrow, and let them wash their clothes, for on the third day the Lord will come down in the sight of all the people upon Mount Sinai."

2. The Revelation on Mount Sinai. On the third day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and the people trembled. And Moses brought the people out of the camp to meet with God; and they stood at the nether part of the mount. And the Lord descended upon the mount, and spoke all these words:

"I am the Lord thy God, which have brought

thee out of the land of Egypt, out of the house of bondage."

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."*

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain."

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the sabbath day, and hallowed it."

"Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

"Thou shalt not covet thy neighbor's house."

"Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

And all the people saw the thunderings, and lightnings, and the noise of the trumpet; and they were afraid and fled, and said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

3. The Covenant. And Moses wrote all the words of the Lord and built an altar under the hill and offered sacrifices to the Lord. And the half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people, and they said, "All that the Lord hath said will we do." And Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

4. Moses Receives the Law. At the command of the Lord Moses went up into the midst of the cloud on the mount and remained there forty days and forty nights. There the Lord gave him ***the ten commandments*** (the moral law), written with the finger of God on two tables of stone. Besides these, Moses also received from the Lord, both at this time and subsequently, precepts relating to the rites and ceremonies of the sacrifices (the ceremonial law) and to civil duties (the civil law), which he announced to the people.

"Love is the fulfilling of the law." Rom. 13: 10.

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19.

25. THE IDOLATRY OF THE PEOPLE.

Ex. 32, 34.

1. The Golden Calf. When the people saw that Moses delayed to come down out of the mount, they gathered themselves together and said to Aaron, "Up, make us gods, which shall go before us; for as for Moses, we know not what has become of him." Aaron obeyed the people, took their golden earrings, and made of the gold a molten calf. And they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And they offered burnt offerings to the image; and the people sat down to eat and to drink, and rose up to play.

2. Moses' Intercession. Moses went down from the mount, and the two tables of the testimony were in his hand. And when he came nigh to the camp and saw the calf and the dancing, he cast the tables out of his hands and broke them. The golden calf he destroyed and said to the people, "Ye have sinned a great sin. I will go up unto the Lord; peradventure I shall make an atonement for your sin." When now Moses returned to the Lord, he said, "Oh, this people have sinned a great sin. Yet now, if thou wilt forgive their sin— —, and if not, blot me, I I pray thee, out of thy book!" The Lord said, "Whosoever has sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken to thee! Mine angel shall go before thee." Afterwards the Lord commanded Moses to make two new tables of stone, upon which the Lord

wrote the second time the words of the covenant, the ten commandments.

"Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12.

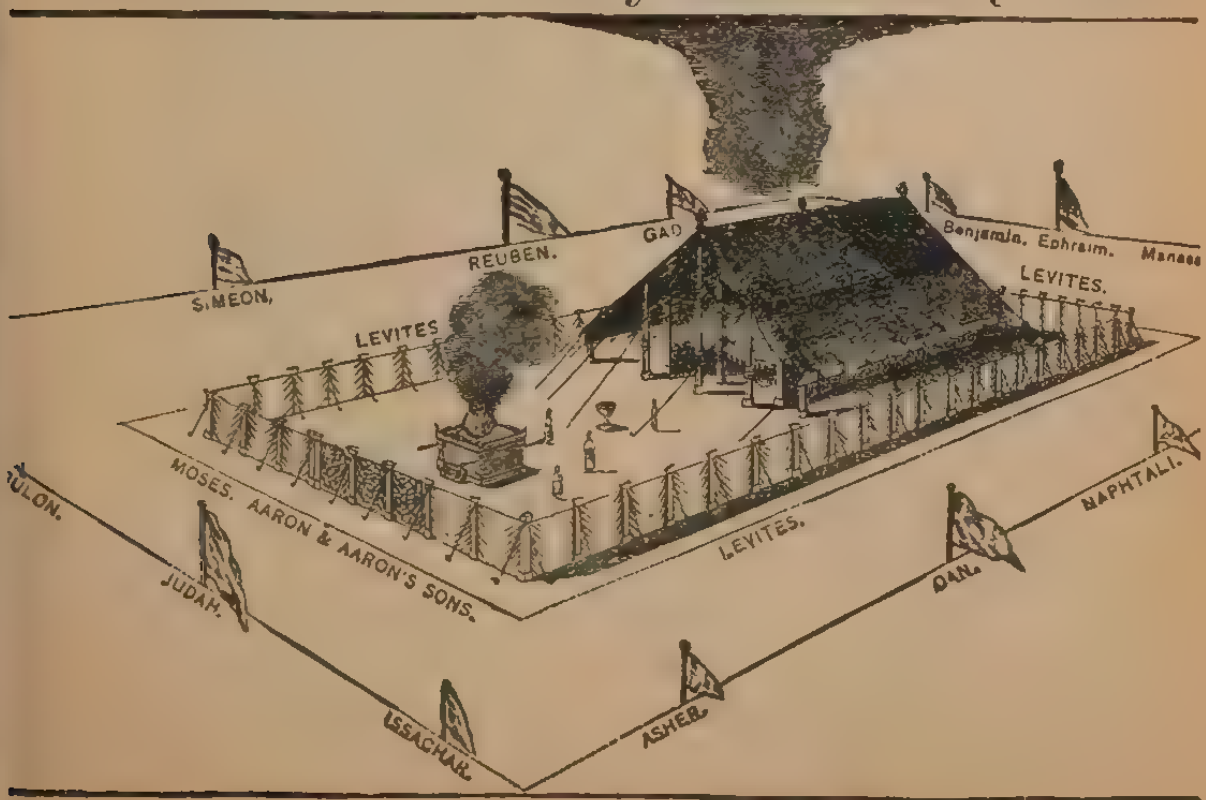
"Thou shalt have no other gods before me!"

26. THE TABERNACLE.

Ex. 25—31; 35—40.

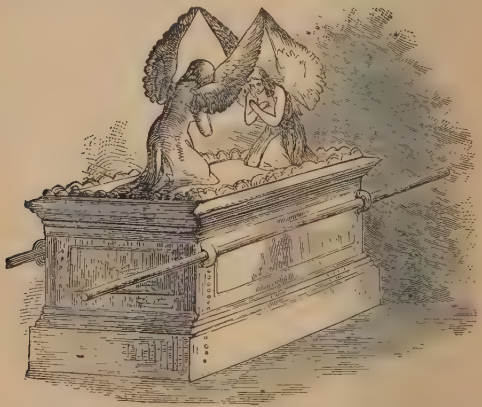
1. God Commands Moses to set up a Tabernacle. The Lord said to Moses, "Speak to the children of Israel, that they make me a sanctuary, that I may dwell among them. And the tabernacle and all the instruments thereof ye shall make after the pattern, that I show thee." And every man gave willingly with his heart all that was required.

2. The Form of the Tabernacle. And they made a tent as a visible symbol of God's presence



Form and arrangement of the Tabernacle, Camp, etc.

in the midst of the people, and called it ***the tabernacle of the congregation*** (tent of meeting between God and man. Also called Tabernacle of the testimony. Ex. 27: 21; 28: 43; 29: 42–44). It was divided into two rooms, separated by a veil. The outer room was called the ***Holy Place***, and the inner, the ***Most Holy***. An inclosed court surrounded the tabernacle. The priests entered the holy place every day to burn incense before the Lord; but into the most holy only the high-priest entered once a year, bringing a sin offering as an atonement for his own sins, and for the sins of the people.



3. The Contents of the Tabernacle. In the most holy place stood the ***Ark of the Covenant,*** a box of acacia wood, overlaid with pure gold. This ark contained the tables of the law, and subsequently also the rod of Aaron and a pot of

manna. The top of the ark was of massive gold and was called the ***Mercy Seat,*** whence God revealed his will. On the mercy seat were two cherubim, made of gold, with their faces turned down towards the mercy seat and covering it with their wings. In the holy place stood the ***Altar of Incense,*** where incense was to be burned every morning and evening. There was further the ***Table of Show-bread,*** upon which were placed every sabbath day twelve loaves of bread before the Lord, and a seven-armed ***Candlestick*** of pure gold. In the court stood the ***Altar of Burnt-offering,*** upon which the offering was to be burned in whole or in part. There was also a ***Laver*** of brass, where the priests were to wash before entering the tabernacle.

4. The Rearing of the Tabernacle. One year after the departure of the children of Israel from Egypt, the sanctuary with all that pertained to it was completed and was placed in the midst of the camp. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, but if the cloud was not taken up, then they tarried. When the people should go forward, the tabernacle was taken down, and when they should encamp it was set up.

"In all places where I record my name I will come unto thee, and I will bless thee." Ex. 20: 24.

"Let us therefore come boldly unto the throne of grace." Heb. 4: 16.

27. THE SACRIFICES AND RELIGIOUS RITES OF THE CHILDREN OF ISRAEL.

Lev. 1—7, 16, 17; Num. 6, 18; Deut. 16.

1. The Sacrifices. The Lord commanded Moses, instructing him how the children of Israel should offer sacrifices to the Lord and make atonement for their sins. He said, "***The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls.***" Whoever desired to offer a sacrifice should bring his offering, an animal without blemish, to the tabernacle, lay his hand upon its head, and slay it before the altar of burnt-offering. But the priest should take the blood thereof and with his finger should sprinkle it upon the altar, and burn the body of the animal, in whole or in part, upon the altar of burnt offering. These bloody sacrifices, on the one hand, were such as had for their object the restoration of grace, namely, the ***sin offering*** and the ***trespass offering;*** and on the other hand, such as were offered by those who were in a state of grace, namely, the ***burnt offering*** and the ***peace offering***. These sacrifices were typical of Christ; the burnt offering also typified sanctification, and the peace offering, the indwelling of the Holy Spirit and communion with God.

2. The Feasts. On the seventh day of each week the sabbath was observed. Three times every year all male persons must appear before the Lord in the sanctuary, namely, at the feasts of ***Passover***, of ***Weeks,*** and of ***Tabernacles.*** The Passover was celebrated in remem-

brance of the deliverance out of Egypt, and the first-fruits of the beginning harvest were made an offering to the Lord. The feast of Pentecost commemorated the giving of the law on Mount Sinai, and was also a feast of thanksgiving after the completed harvest. The feast of Tabernacles was observed in commemoration of the sojourn in the wilderness, and as a final acknowledgment of the bounty of God in the fruits of the year. Besides these the great ***Day of Atonement*** was celebrated every year, when the high priest offered sacrifice for the sins of the whole people, and the blood of the sin offering was sprinkled on the Mercy Seat.

3. The Priests. The children of Levi were appointed to the service of the tabernacle, and the house of Aaron (of the tribe of Levi) were consecrated as priests, the oldest son being high-priest. The principal duties of the priests were to offer sacrifices, to pray for the people and to bless them. The form of the blessing, as commanded by the Lord, was as follows:

"The Lord bless thee and keep thee!

The Lord make his face shine upon thee, and be gracious unto thee!

The Lord lift up his countenance upon thee, and give thee peace!"

"Christ being come an high priest of good things to come,....by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 11, 12.

28. THE WANDERING IN THE WILDERNESS.

Num. 1, 13, 14, 16, 17, 32: 10.

1. The Spies. In the second month of the second year after the children of Israel were come out of Egypt, they journeyed onward and came to the southern border of the land of Canaan. At the command of the Lord Moses then sent twelve spies, one from each tribe, to see the land and the people that dwelt therein. After forty days they returned bringing some of the fruit of the land, and said, "We came unto the land, and surely it floweth with milk and honey; but the people are stronger than we, and the cities are walled and very great. We be not able to go up against the people. And there we saw giants, and we were in their sight as grasshoppers."

2. The People's Rebellion and Punishment. Then all the congregation lifted up their voice, and said, "Would God that we had died in the land of Egypt or in this wilderness!" And they said one to another, "Let us make a captain, and let us return unto Egypt!" But two of the spies, ***Joshua*** and ***Caleb,*** said, "Rebel not ye against the Lord, neither fear ye the people of the land; the Lord is with us." Then the people commanded to stone Joshua and Caleb. But the anger of the Lord was kindled, and his glory appeared in the tabernacle before all the children of Israel, and he said to Moses, "How long will this people provoke me? and how long will it be ere they believe me?" Thereupon he announced, that according to the number of the forty days in which they had searched the land, the people

should wander in the wilderness forty years; and that all from twenty years old and upward, except Joshua and Caleb, should die in the wilderness without seeing the land of promise.

3. Korah's Rebellion. But Korah, of the tribe of Levi, and Dathan and Abiram, of the tribe of Reuben, with two hundred and fifty princes of the congregation rebelled against the Lord. They said to Moses and Aaron, "All the congregation are holy, every one of them; wherefore then lift ye up yourselves above the congregation of the Lord?" Korah desired the priesthood. But at the command of the Lord Moses said to the people, "Depart from the tents of these wicked men, lest ye be consumed in all their sins!" The people obeyed; and the earth opened her mouth and swallowed the rebellious people and all those that were with Korah. Then the Lord commanded Moses to lay one rod for each tribe before the ark of the covenant. On the rod of Levi Aaron's name was written. The following morning this rod was budded. Moses, according to the command of the Lord, brought it again into the Most Holy, to be kept there for a token that God had chosen Aaron and his house for the priesthood.

"So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 3: 19, 4: 1. Ps. 90.

29. MOSES' LAST YEAR.

Num. 20, 21; Deut.

1. The Disobedience of Moses. In the fortieth year after the departure from Egypt the

children of Israel came once more to the southern border of the land of Canaan. And there was no water, and they upbraided Moses. Then the Lord said to Moses, "Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak unto the rock; and it shall bring forth water." Moses and Aaron spoke unthinkingly to the people, and said, "Hear now, ye rebels! must we fetch you water out of this rock?' And Moses *smote* the rock twice with his rod, and water came out abundantly. And the Lord said to Moses and Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Shortly after this Aaron died.

2. **The Brazen Serpent.** And the people journeyed southward to compass the land of Edom. While on the way the people became discouraged and spoke against God and against Moses, saying, "There is no bread, neither water, and our soul loatheth this light bread." Then the Lord sent fiery serpents among the people, and they bit the people; and many died. Then the people said to Moses, "We have sinned; pray unto the Lord, that he may take the serpents from us!" And Moses prayed for the people. The Lord said to him, "Make thee a brazen serpent, and set it upon a pole; every one that is bitten, when he looketh upon it, shall live." Moses made a serpent of brass, and if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

3. The last Acts of Moses. It came to pass that the children of Israel took possession of the land east of the Jordan. Afterwards Moses repeated all the words of the law to the whole people, and added thereto the promises and threatenings of God, saying, "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and cursing. Therefore choose life, that both you and your seed may live!" Moses had written the book of the law and he gave it to the Levites to instruct the people. He was now at the close of his eventful life, but before parting with the people his loving spirit broke out once more in farewell addresses breathing the highest spirit of poetry, and with prophetic insight into the future he gave the children of Israel his blessing.

4. The Death of Moses (1457 B. C.). And Moses went up into the mountain of *Nebo;* and the Lord showed him there the land which he had sworn unto Abraham, Isaac, and Jacob. And Moses the servant of the Lord died there, one hundred and twenty years old. After him there arose not a prophet in Israel like unto Moses. But unto him the Lord had said, "*I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*"

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

30. JOSHUA LEADS THE CHILDREN OF ISRAEL INTO THE LAND OF CANAAN.

Book of Joshua.

1. Joshua Becomes the Leader of the People. After the death of Moses, the Lord said to Joshua, "Arise, go over this Jordan, thou and all this people, unto the land which I do give to them. As I was with Moses, so will I be with thee. Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land."

2. Passing over Jordan. Joshua commanded the people to go forward to pass over Jordan. And the priests took the ark of the covenant and marched before the people. And when the feet of the priests touched the brim of the water, the waters from above ceased flowing. And the priests that bore the ark stood firm on dry ground in the midst of Jordan, until all the people had passed over. Thereafter they kept the passover and ate the corn of the land, and the manna ceased.

3. Jericho is Taken. At Jericho, a strongly walled city, the Captain of the host of the Lord appeared to Joshua. And the Lord commanded Joshua to let all the men of war and the priests go round about the city once every day for six days and on the seventh day seven times. The priests were to bear the ark of the covenant and blow with the trumpets. At the last sound of the trumpet all the people were to shout, and the walls of the city should fall down. And it came to pass as the Lord had said; by faith the

walls of Jericho fell down (Heb. 11: 30.). Thus the children of Israel took the city.

4. The Covenant of the Law Confirmed. Afterwards the covenant of the law was confirmed at the mounts *Ebal* and *Gerizim*. Joshua built an altar in mount Ebal and offered burnt offerings to the Lord. And he wrote there upon the stones a copy of the law of Moses, and afterwards he read all the words of the law, the blessings and cursings. On each mount stood six tribes; between them stood the priests with the ark of the covenant; on Gerizim the blessings were pronounced, and on mount Ebal the curses. And all the people answered each time and said, "Amen." (Deut. 27).

5. The Land Taken in Possession and Divided. When all the kings that were in the land of Canaan heard of these things, they gathered themselves together to fight with Israel. But Joshua overcame them all, and at the end of seven years the whole land was possessed. Thereafter he divided the land by lot between the twelve tribes of Israel; but to the Levites forty eight cities were given to dwell in with the suburbs thereof for their cattle. The tabernacle was set up in *Shiloh*. Thus the Lord gave to the children of Israel all the land, which he had promised their fathers. And the Lord gave them rest round about and delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

6. Joshua's Exhortation and Death (about 1426 B. C.). When Joshua was grown old and

stricken in age, he called for all the tribes of Israel. He reminded them of God's wonderful guidance and exhorted them to serve the Lord sincerely and faithfully. "But if it seem evil unto you to serve the Lord," said he, "choose you this day whom ye will serve. ***But as for me and my house, we will serve the Lord."*** The people answered and said, "God forbid that we should forsake the Lord, to serve other gods! We also will serve the Lord, for he is God." So Joshua made a covenant with the people that day, and he took a great stone and set it up there for a witness to the covenant. And Joshua, the servant of the Lord, died, being one hundred and ten years old.

"If Joshua had given them rest, then God would not afterwards have spoken of another day. There remaineth therefore a rest to the people of God." Heb. 4: 8, 9.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10: 23.

PART FOURTH.

THE PERIOD OF THE JUDGES.

(From the Death of Joshua, about 1426 B. C., till Saul is made King, about 1101 B. C.)

31. THE TIME OF THE JUDGES.

Judg. 2; 21:25.

1. The Disloyalty of the People. After the death of Joshua the children of Israel served the Lord, as long as the elders lived, who had seen all the great works of the Lord, that he did for Israel. But when all that generation were gathered unto their fathers, there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel forsook the Lord God of their fathers and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them. Then the anger of the Lord was provoked against Israel, and he delivered them into the hands of spoilers, and sold them into the hands of their enemies round about.

2. The Judges. In their distress the children of Israel cried unto the Lord; and he had compassion on them and raised up judges at sundry times, who delivered them out of the hands of their enemies. These judges numbered fourteen and were properly commanders in war, but they ruled over larger or smaller parts of the people in the times of peace also. Otherwise, in those

days every man did that which was right in his own eyes. The whole time of the judges lasted about three hundred and twenty five years.

"Righteousness exalteth a nation:
But sin is a reproach to any people." Prov. 14: 34.

32. GIDEON JUDGE.

Judg. 6—8.

1. Gideon Called. And the children of Israel did evil in the sight of the Lord, and he delivered them into the hand of Midian seven years. When the children of Israel, therefore, cried unto the Lord, the angel of the Lord appeared to ***Gideon,*** saying, "The Lord is with thee, thou mighty man of valor. Go, and thou shalt save Israel from the Midianites." But Gideon answered, "O my Lord, wherewith shall I save Israel! Behold, my family is poor in Manasseh, and I am the least in my father's house." The Lord said to him, "I will be with thee."

2. Gideon's Victory. At the command of the Lord Gideon destroyed the altar of the god ***Baal.*** Therefore he gathered an army of thirty two thousand men. But the Lord said to Gideon, "The people that are with thee are too many, lest the children of Israel vaunt themselves against me, saying, Mine own hand hath saved me." Gideon then kept only three hundred men, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. At night he came with them to the camp of the enemy; and they blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and cried, "The sword of the Lord, and

of Gideon!" Then all the host of Midian ran, and cried, and fled; and the Lord set every man's sword against his fellow. Thus the Midianites were humbled before the children of Israel.

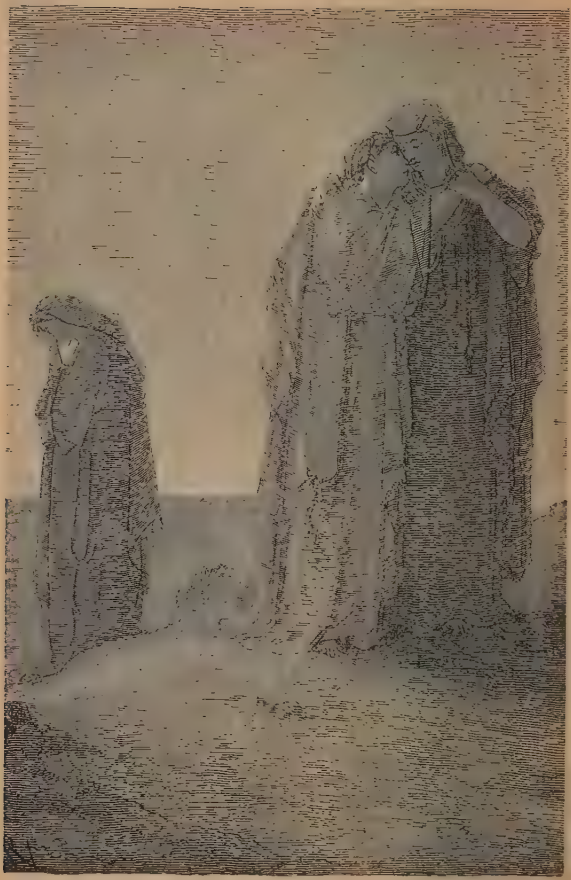
3. Gideon's Humility. In their gratitude the men of Israel said to Gideon, "Rule thou over us, both thou and thy son, and thy son's son also!" But Gideon refused their offer, saying, "The Lord shall rule over you." And the country was in quietness forty years, as long as Gideon lived

"I, even I, am the Lord;
And beside me there is no Savior." Isa. 43: 11.

33. RUTH.

Book of Ruth.

1. Ruth Comes to Bethlehem. In the days when the judges ruled there was a famine in the land. And a man of ***Bethlehem*** went into the country of the heathen ***Moabites*** with his wife ***Naomi*** and two sons. The man died there, and his sons took themselves wives of Moab; the name of the one was ***Orpah,*** and the name of the other was ***Ruth.*** After her two sons also had died, Naomi returned to the land of Judah with her two daughters-in-law, for she had heard how that the Lord had visited his people in giving them bread. On the way she said to her daughters-in-law, "Go, return, my daughters! The Lord deal kindly with you, as ye have dealt with the dead, and with me!" Orpah was induced to return, kissed her mother-in-law, and returned to her people. But Ruth said to Naomi, "Whither thou goest, I will go. Thy people shall



be my people, and thy God my God. Where thou diest, will I die, and there will I be buried." So they two went on until they came to Bethlehem.

2. Ruth Gleans in the Fields of Boaz. It was the time of harvest. And when Ruth, to support herself and her mother-in-law, went forth to glean ears after the reapers, it so happened that she came to a field belonging to Boaz, a mighty man of wealth. When he heard, that she was the Moabitish damsel that came back with Naomi, he spoke kindly to her, and said, "It has been shown me all that thou hast done unto thy mother-in-law. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust!" And Boaz let her eat with the reapers and commanded his young men not to reproach her, but to let fall also some of the handfuls on purpose for her, that she might glean them. So she gleaned in the field until evening.

3. Ruth's Marriage. Ruth told her mother-in-law all this. Naomi said, "The man is of near kin to us." But there was a law in Israel, that if a man died childless, the nearest of kin should take the wife, and the first son of this marriage should be regarded as the son of him who was dead. (Deut. 25: 5–10). As soon as Boaz was made aware of his kinship to Ruth, who was a virtuous woman, he took her for his wife. And the Lord gave her a son, who became the grandfather of king ***David;*** and thus the poor Moabitess Ruth became the fore-mother of ***Jesus Christ.***

"In every nation he that feareth God, and worketh righteousness, is acceptable to him." Acts 10: 35.

"He that doeth truth cometh to the light." John 3: 21.

34. ELI AND SAMUEL JUDGES.

1 Sam. 1—7. 12.

1. Samuel's Childhood. A Levite had a wife, whose name was Hannah. She prayed to the Lord, and vowed a vow, saying, "O Lord of hosts, if thou wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." And she bore a son, and called his name ***Samuel.*** She brought him, while yet young, to the house of the Lord at Shiloh. And Samuel ministered to the Lord before ***Eli*** the high-priest, and grew on, and was in favor both with the Lord, and also with men.

2. Samuel Becomes a Prophet. But the sons of Eli were wicked men, who cared not for the Lord, nor for their priestly duties toward the people. In those days the word of the Lord was precious, and there was no open vision. But one night, when Samuel slept in the temple, the Lord called him. He answered, "Speak, Lord, for thy servant heareth." And the Lord said to Samuel, "Behold, I will judge the house of Eli for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." In the morning Samuel told Eli every whit of the vision. He answered, "It is the Lord. Let him do what seemeth him good." And Samuel grew, and all Israel knew that Samuel was established to be a prophet of the Lord.

3. Israel Oppressed by the Philistines. Because the children of Israel did evil in the sight of the Lord, he had given them into the hands of the Philistines. And Israel went out against the

Philistines to battle, and brought with them the ark of the covenant of God, that it might save them out of the hand of the enemy. But Israel was smitten, the ark of God was taken, and the two sons of Eli were slain. Eli's heart trembled for the ark of God; and when he heard, that the ark was taken, he fell from off his seat and died. having judged Israel forty years. And the ark of the Lord was in the land of the Philistines seven months. But the Lord visited the Philistines with many plagues on account of the ark, so that they should send it back to the land of Israel.

4. Samuel becomes Judge. For twenty years the Philistines oppressed the people of Israel, and the people lamented before the Lord. But Samuel spoke to all the house of Israel, saying, "If ye do return unto the Lord with all your hearts, and serve the Lord only, he will deliver you out of the hand of the Philistines." Then the children of Israel put away the strange gods, and served the Lord only. And they fasted on that day, and said, "We have sinned against the Lord." After this the men of Israel went forth to battle against the Philistines, and smote them. Then Samuel took a stone and raised it for a monument, and called the name of it ***Ebenezer*** (stone of help), saying, "Hitherto hath the Lord helped us." And the hand of the Lord was against the Philistines all the days of Samuel.

5. The Later Acts of the Public Ministry of Samuel. And Samuel judged Israel all the days of his life. And he went from year to year in

circuit to certain places in the land and judged the people in those places. To prepare young men for the ministry he established the "schools of the prophets." In his old age he said to the people, "God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way."

"There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." 1 Sam. 2: 2.

PART FIFTH.

THE PERIOD OF THE GREATEST PROSPERITY OF THE PEOPLE OF ISRAEL.

(From the beginning of Saul's reign, about 1101 B. C., to the death of Solomon, 981 B. C.)

35. SAUL, THE FIRST KING OF ISRAEL.

1 Sam. 8 : 16.

1. The People Desire a King. When Samuel was old, he made his sons judges over Israel. But they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and said to Samuel, "Behold, thou art old, and thy sons walk not in thy ways. Now make us a king to judge us like all the nations!" This thing displeased Samuel, but the Lord said to him, "Hearken unto the voice of the people; for they have not rejected thee, but me, that I should not reign over them."

2. Saul Becomes King. At the Lord's command Samuel anointed a young man, ***Saul***, of the tribe of Benjamin, to be captain of the Lord's people. And the Spirit of God came upon him.

Then Samuel called the people together. And when Saul stood among the people, he was higher than any of the people from the shoulders and upward. And Samuel said, "See him whom the Lord hath chosen." And all the people shouted, and said, "God save the king!" Then

Samuel told the people the manner of the kingdom.

3. Saul is Rejected. So Saul took the kingdom over Israel, and fought against all his enemies on every side; and whithersoever he turned himself, he vexed them. But he did not perform the commandments of the Lord, and in a war with the Amalekites he spared, contrary to God's command, the best of the spoil. And Samuel came to Saul, and said, "Wherefore didst thou not obey the voice of the Lord?" Saul answered, that he intended to sacrifice the best of the spoil to the Lord. But Samuel said, "Behold, ***to obey is better than sacrifice,*** and stubbornness is idolatry. ***Because thou hast rejected the word of the Lord, he hath also rejected thee*** from being king." And Samuel mourned for Saul.

4. David Anointed to be Saul's Successor. But the Lord sent Samuel to Jesse, a Bethlehemite of the tribe of Judah, to anoint one of his sons for a king. When Samuel saw the oldest of the sons, he said, "Surely the Lord's anointed is before him." But the Lord said to Samuel, "Look not on his countenance, or the height of his stature, for the Lord seeth not as man seeth. ***Man looketh on the outward appearance, but the Lord looketh on the heart."*** Six other sons of Jesse passed before Samuel, but the Lord had not chosen any of them. At the request of Samuel, Jesse then sent and fetched David, his youngest son, who kept the sheep. And the Lord said, "Arise, anoint him! for this is he." Then Samuel took the horn of oil, and anointed him. And the Spirit of the Lord came upon David from that day forward.

But the Spirit of the Lord departed from Saul, and an evil spirit troubled him.

"God removeth kings, and setteth up kings." Dan. 2: 21.

"Looking diligently, lest any man fail of the grace of God." Heb. 12: 15.

36. DAVID'S COMBAT WITH GOLIATH.

1 Sam. 17.

1. Goliath's Haughtiness. Now the Philistines gathered together their armies to battle against Israel. And there went out of the camp of the Philistines a champion, named Goliath, six cubits and a span (about 9½ feet) in height. During forty days he challenged any one in the army of Israel to fight with him in a single combat, but every man in Israel fled on account of him, and was much afraid.

2. David's Courage. But David who had come to the camp to visit his brethren, said, "Who is this Philistine, that he should defy the armies of the living God?" And he said to king Saul, "Thy servant will go and fight with this Philistine. Thy servant kept his father's sheep and slew both the lion and the bear. The Lord will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and the Lord be with thee."

3. David Slays Goliath. And David took his staff in his hand, and chose him five smooth stones, and his sling was in his hand, and he drew near the Philistine. And when Goliath saw David, he disdained him and said, "Am I a dog, that thou comest to me with staves?" David

answered, "Thou comest to me with a sword, a spear, and a shield; but I come to thee in the name of the Lord of hosts whom thou hast defied. And all this assembly shall know, that the Lord saveth not with sword and spear: for the battle is the Lord's." And David took a stone, and slung it, and smote the Philistine in his forehead, so that he fell upon his face to the earth. And David ran, and stood upon the Philistine, and took his sword, and slew him. When the Philistines saw that their champion was dead, they fled, and Israel pursued them.

"For God resisteth the proud, and giveth grace to the humble." 1 Pet. 5: 5.

"Be strong in the Lord, and in the power of his might." Eph. 6: 10.

37. DAVID'S TRIALS.

1 Sam. 18—31; 2 Sam. 1.

1. David with Saul. The same day that David had slain the Philistine, Saul took him to his home. And ***Jonathan,*** the son of Saul, made a covenant with David, because he loved him as his own soul. And Saul set David over the men of war, and he was accepted in the sight of all the people.

2. Saul's Enmity against David. When they were returning from the slaughter of the Philistines, the women came out of all the cities of Israel to meet king Saul, and they played and sang,

"Saul hath slain his thousands,
And David his ten thousands."

These words displeased Saul, and he said,

"What can he have more, but the kingdom?" And Saul eyed David from that day and forward. And on the morrow, the evil spirit from God came upon Saul, and David played with his hand, as at other times; and Saul cast his javelin after him. But Saul was afraid of David, because the Lord was with him; and although he had given him his daughter *Michal* as wife, he spoke to Jonathan his son, and to all his servants, that they should kill David. But during all these perils the Lord preserved David.

3. David's Flight. At last David had to flee to escape Saul, and he came to the mountain fastnesses in Judea. And Saul took three thousand chosen men, and went to seek David and his men. And he came by the way, where there was a cave, and Saul went in, and David and his men remained in the sides of the cave. Then David arose, and cut off the skirt of Saul's robe privily.

When Saul rose up and went out of the cave, David cried after him, showing him the skirt of the robe, saying, "Behold, the Lord had delivered thee to-day into mine hand; but I would not put forth mine hand against the Lord's anointed". And Saul wept and said, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil." Another time, when Saul was hunting for David, the latter went into Saul's camp, while he and all his people were asleep, and took away Saul's spear and cruse of water. When Saul saw that David had again spared his life, he said, "I have sinned; return, my son David, for I will no more do thee harm." But David distrusted Saul, and fled to the land of the Philistines, where he dwelt one year and four months.

4. The Death of Saul and Jonathan. Now the Philistines gathered together all their armies and fought against Israel. And the men of Israel fled, Jonathan was killed, and Saul was sorely wounded. Then Saul took a sword and fell upon it. Upon receiving information of the death of Saul and Jonathan, David rent his clothes and wept and fasted and lamented over the fallen.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matth. 5: 44.

"I have chosen thee in the furnace of affliction." Isa. 48: 10.

38. DAVID MADE KING.

2 Sam. 2: 5—8; 1 Chron. 11: 15—18, 24, 28.

1. David is made King over Judah (1061, B. C.). After the death of Saul, David went up

from the land of the Philistines to *Hebron*. And the men of Judah came, and there they anointed David king over the house of Judah. He was then thirty years of age. And for seven years and six months David ruled over Judah at Hebron.

2. David is made King over Israel. Then came all the tribes of Israel to David unto Hebron, and spoke, saying, "When Saul was king over us, thou wast he that leddest out and broughtest in Israel, and the Lord said to thee, Thou shalt be a captain over Israel." And king David made a league before the Lord with the elders of Israel; and they anointed David king over Israel. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land. And he took the stronghold of Zion and dwelt in the fort.

3. David Makes Provision for Divine Worship. And David and all Israel brought up the Ark of the Lord to Zion with shouting, and with the sound of the trumpet. And they set the Ark in the midst of the tabernacle that David had pitched for it. And David offered burnt offerings and peace offerings before the Lord, and he blessed the people in the name of the Lord of hosts. He also appointed certain of the Levites to minister before the ark of the Lord, that they should celebrate, thank, and praise the Lord with psalteries, harps, cymbals, and trumpets. Furthermore, he distributed the priests into twenty-four divisions, who in turn should officiate. The sacred hymns that were played and sung at the divine worship were afterwards collected

into the *Book of Psalms;* of the psalms found therein, David himself wrote about one half.

4. David's Prosperous Reign. David subdued all his enemies, and enlarged his kingdom, so that its boundaries extended from the *Mediterranean Sea* to the river *Euphrates,* and from *Damascus* to *Egypt.*

5. The Lord's Promise to David. When the Lord had given David rest from all his enemies round about, he said unto Nathan, the prophet, "See, now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." Nathan said unto the king, "Thus saith the Lord: Thou shalt not build an house for my name, because thou hast been a man of war. *I will set up thy seed after thee, he shall build an house for my name. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."* As David knew now that God had sworn with an oath to him that one of the fruit of his loins should sit upon his throne, he foresaw and spake about Christ (Acts 2: 30, 31).

"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Ps. 84: 2. Ps. 16, 22, 24, 110.

39. DAVID'S SIN AND REPENTANCE.

2 Sam. 11—19.

1. David's Sin. During one of his wars, David tarried still at Jerusalem. And it came to pass, that he became infatuated with a beautiful woman, Bathsheba, the wife of Uriah, one of his servants. And David wrote a letter to Joab, his captain, and sent it by the hand of Uriah. And

he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, that he may be smitten and die." Joab did as David had commanded, and Uriah died. And David sent and fetched Bathsheba to his house, and she became his wife, and bare him a son.

2. David's Repentance. And the Lord sent Nathan unto David. And Nathan said unto him, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb; it did eat of his own meat and drank of his own cup, and lay in his bosom. And there came a traveller unto the rich man, and he spared to take of his own flock, but took the poor man's lamb and dressed it." Then said David to Nathan, "As the Lord liveth, the man that hath done this thing shall surely die." And Nathan said to David, ***"Thou art the man***. Thus saith the Lord God of Israel. Thou hast killed Uriah with the sword, and hast taken his wife to be thy wife. Now, therefore, the sword shall never depart from thine house; behold, I will raise up evil against thee out of thine own house." And David repented, and said to Nathan, "I have sinned against the Lord." Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (Ps. 51, 32).

3. David's Chastisement through Absalom's Rebellion. But in all Israel there was none to

be so much praised for his beauty as Absalom, the son of David. And he prepared himself chariots and horses, and fifty men to run before him. And Absalom endeared himself to the people, and stole the hearts of the men of Israel. After some time, he asked of his father permission to go to Hebron to sacrifice to the Lord. And Absalom caused himself to be proclaimed king there, and a multitude of people joined themselves unto him. When king David heard of it, he at once resolved to flee from Jerusalem; he passed over the brook Kidron, went up Mount Olivet, and wept as he went, and hastened to the country east of Jordan. Absalom also crossed the Jordan, and the men of Israel with him. And David numbered the people with him, sent them against Absalom, and commanded his captains, "Deal gently with the young man, even with Absalom." And the men of Israel were slain before the servants of David; Absalom was slain by Joab and his armorbearers. When informed of the death of Absalom, the king was much moved; he wept and said, "O my son Absalom, my son, my son Absalom! Would God, I had died for thee!" After this David was brought back with joy to Jerusalem.

"Thou shalt not covet thy neighbor's wife. Thou shalt not commit adultery. Thou shalt not bear false witness against thy neighbor. Thou shalt not kill."

"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Jam. 1: 15.

"Whoso confesseth and forsaketh his sin shall have mercy." Prov. 28: 13.

"I believe in the forgiveness of sins."

"Thou shalt not take the name of the Lord thy God in vain."

"A foolish son is the calamity of his father." Prov. 19: 13.

40. THE LAST YEARS OF DAVID'S REIGN.

2 Sam. 24; 1 Kings 2: 1—11; 1 Chron. 21—23, 28, 29.

1. David Numbers Israel. Towards the close of David's reign, Satan stood up against Israel, and provoked David to number Israel, in order to ascertain how great their number was. And David caused all men in Israel that drew sword to be counted. But God was displeased with this thing. And David's heart smote him after that he had counted the people; and he said unto the Lord, "I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." The Lord then offered unto David, through the prophet Gad, to choose between three things: three years' famine, three months' flight before the enemies, or three days' pestilence in the land. David said, ***"I am in a great strait; let me fall now into the hand of the Lord, for very great are his mercies."*** So the Lord sent pestilence upon Israel, and there fell of Israel seventy thousand men. And God sent an angel to destroy Jerusalem, and David saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. And David bought the place on mount Moriah, where the angel stood, and said, "This is the house of the Lord, and this is the altar of burnt offering for Israel." According to the census taken, the country at this time had from five to six millions of inhabitants.

2. David's Last Acts. When David became old, he made Solomon his son king over Israel,

for him the Lord had chosen from among the sons of David to rule over his people. And David

gathered together all the princes of Israel at Jerusalem. In the presence of this assembly, he

delivered the government over to Solomon, took farewell of all Israel, and said to Solomon, "The Lord hath chosen thee to build a house for the sanctuary. Be strong and of good courage, and do it; for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished the house of the Lord." And David gave unto Solomon a pattern of the temple and of its furnishings. David had also prepared for the house of God much gold, silver, precious stones, and building material, and had besides this given of his own property gold and silver. At the request of David, the princes of the people gave freely rich gifts for the house of God. And the people rejoiced, and David blessed the Lord before all the congregation and said, *"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; thine is the kingdom, and thou art exalted as head above all."*

3. David's Death (1021, B. C.). Now the days of David drew nigh that he should die, and he charged Solomon his son, saying, "I go the way of all the earth; be thou strong, therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, as it is written in the law of Moses, that thou mayest prosper in all that thou doest." So David rested with his fathers, and was buried on mount Zion. The time that he reigned was forty years; thirty-three years he reigned in Jerusalem.

"For thou art a holy people; the Lord thy God hath chosen thee to be a special people unto himself above all

people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people." Deut. 7: 6, 7.

"Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17: 5.

"My kingdom is not of this world." John 18: 36.

"None shall appear before me empty." Exod. 23: 15.

"In God is my salvation." Ps. 62: 8.

41. SOLOMON BECOMES KING.

(1021—981, B. C.)

1 Kings 2: 12—11; 1 Chron. 29: 25; 1 Chron. 1—9.

1. Solomon's Prayer. Then sat Solomon upon the throne of David his father. And the Lord bestowed upon him such royal majesty as had not been bestowed on any king before him in Israel. And Solomon prayed to the Lord and said, "O Lord my God, thou hast made thy servant king instead of David my father, and I am but a little child, and am in the midst of thy people, a great people. ***Give therefore thy servant an understanding heart*** to judge thy people, that I may discern between good and bad." And it pleased the Lord that Solomon had asked this thing; and God said unto him, "Because thou hast asked this thing, and not long life, nor riches, behold, I have done according to thy word. So, I have given thee a wise and understanding heart, and I have also given thee that which thou hast not asked, both riches and honor."

2. Solomon's Wisdom. And God gave Solomon wisdom and understanding exceeding much,

so that his wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt. The wisdom of God was in him to do judgment. He spoke three thousand proverbs, and his songs were one thousand and five. Of his proverbs, some are gathered in the book of Proverbs, and of his songs, we find in the Bible the Song of Solomon and the seventy-second and the hundred and twenty-seventh Psalms. He also possessed extensive knowledge of plants and animals, and there came of all people to hear the wisdom of Solomon.

3. The Building of the Temple. In the fourth year of Solomon's reign, he began to build the house of the Lord on mount Moriah. In seven years the glorious temple was completed. Then king Solomon assembled all the elders and the princes of Israel in Jerusalem, to bring up the Ark of the Covenant and all the holy vessels from Zion to the temple. And when the priests had carried the Ark into the Most Holy Place, the glory of the Lord filled the house. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and kneeled down, and spread forth his hands toward heaven, and said, "O Lord God of Israel, the heaven and heaven of heavens cannot contain thee; how much less this house that I have built? May thine eyes be open toward this house night and day, of which thou hast said, My name shall be there. Hearken therefore to the supplications of thy people Israel, which they shall make toward this place; and when thou hearest, forgive.

Moreover concerning the stranger that cometh out of a far country, for thy great name's sake, if they come and pray in this house; then hear thou from the heavens; that all people of the earth may know thy name." Thereupon Solomon blessed all the congregation of Israel and said, "The Lord our God be with us, as he was with our fathers, that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes." Great sacrifices were offered before the Lord, and the feast continued fourteen days. So the king and all Israel dedicated the house of the Lord.

4. Solomon's Peaceful Reign. Solomon also built a house for his kingdom, a wall around Jerusalem, and many cities in the country. He had peace on all sides round about him, and the neighboring kings paid him tribute. His vessels sailed to distant countries and brought gold, precious stones, and other costly articles; and merchants carried on trade in the country. So king Solomon exceeded all the kings of the earth in riches and wisdom.

5. Solomon's Sin and Death. But king Solomon loved many strange women. And when he was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God. And Solomon did evil in the sight of the Lord, and built for his wives high places for sacrifices unto their idols. And the Lord was angry with Solomon and said unto him, "I will surely rend the kingdom from thee, and will give it unto thy servant. Notwith-

standing, in thy days I will not do it for David thy father's sake, but I will rend it out of the hand of thy son. But I will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." And Solomon slept with his fathers, after he had ruled Israel forty years.

"If any of you lack wisdom, let him ask of God, and it shall be given him." James 1: 5.

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57: 15.

"Thou shalt have no other gods before me."

"All is vanity." Eccl. 12: 8.

PART SIXTH.

THE DECLINE OF ISRAEL.

(From the Death of Solomon, 981 B. C., to the end of the Babylonian Captivity, 536 B. C.)

42. THE DIVISION OF THE KINGDOM.

(981, B. C.)

1 Kings 12: 1—25; 2 Chron. 10, 11.

1. Rehoboam's Severity. After the death of Solomon, Rehoboam his son reigned in his stead. But Jeroboam, Solomon's servant, and all the congregation of Israel came and spoke to Rehoboam, saying, "Thy father made our yoke grievous; now therefore make thou the grievous service and the heavy yoke lighter, and we will serve thee." But Rehoboam followed the imprudent counsel of his young men, and answered the people roughly, and said, "My father laded you with a heavy yoke, I will add to your yoke."

2. The Revolt of the Ten Tribes. And Israel rebelled against the house of David and made Jeroboam their king. And no one adhered to the house of David, except the tribes of Judah and Benjamin. But the priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts.

3. The Kingdoms of Judah and Israel. From this time the people of Israel constituted

two separate kingdoms, Judah and Israel. The kingdom of Judah was mainly composed of the two tribes Judah and Benjamin and had Jerusalem for its capital. The kingdom of Israel comprised the remaining ten tribes and had, first Shechem and afterwards Samaria, for a capital.

"A soft answer turneth away wrath,
but grievous words stir up anger." Prov. 15: 1.

"If a kingdom be divided against itself, that kingdom cannot stand." Mark 3: 24.

A. The History of the Kingdom of Israel.

(981—722 B. C.)

43. THE KINGDOM OF ISRAEL.

1 Kings 12: 26; 2 Kings 17.

1. Jeroboam Introduces Idolatry. King Jeroboam said in his heart, "Now shall the kingdom return to the house of David, if this people go up to do sacrifice in the house of the Lord at Jerusalem." And he made two calves of gold, and set the one in Bethel near the southern boundary and the other in Dan near the northern boundary of the kingdom. And he said unto the people, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." And he made priests of the lowest of the people, which were not of the sons of Levi. And the people worshipped before the calves and sacrificed unto them. This thing became a sin unto Jeroboam and caused the extermination of his whole house.

2. The Kings of Israel. After Jeroboam, eighteen kings sat on the throne of Israel. They all walked in the ways of Jeroboam, and none of them did that which was right in the sight of the Lord. Above all that were before him, did Ahab (923—902, B. C.) and his queen Jezebel, a princess from Zidon, that which was evil in the sight of the Lord; they even introduced the worship of Baal in Israel. Most of the kings in Israel reigned only for a short time, and many of them died by the hands of assassins.

3. The Condition of the Kingdom. The greater part of the people of Israel walked according to the ways of the heathen. The Lord, indeed, admonished the people through many prophets to turn from their wicked ways. Such prophets were Elijah and Elisha, Jonah, Amos, and Hosea. But the people heeded them not, and became disobedient and despised the covenant which the Lord had made with their fathers. As a consequence there followed continual insurrections and wars with their enemies. God manifested great forbearance with the disobedient people, so that the kingdom continued to exist for about two hundred and sixty years, but its dissolution came at last.

"Thou shalt have no other gods before me."

"O Israel, thou hast destroyed thyself;
but in me is thine help." Hos. 13: 9.

"Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 4.

44. THE PROPHET ELIJAH.

1 Kings 17—19, 21, 22.

1. Famine. The prophet Elijah came unto king Ahab and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And there came a great famine which lasted for three years and a half.

2. Elijah's Miraculous Support. At the command of the Lord Elijah went to the brook Cherith. And ravens brought him bread and meat, morning and evening, and he drank water out of the brook. After a while the brook dried up, and Elijah, at the Lord's command, went to Zarephath of Zidon. Here he found at the gate of the city a widow whom he asked for a morsel of bread. She answered, "As the Lord thy God liveth, I have but an handful of meal in a barrel, and a little oil in a cruse." Elijah said to her, "Fear not, for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." She went and did according to the saying of Elijah, and she and her house and the prophet did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.

3. Elijah and the Prophets of Baal. After three years Elijah went to show himself unto Ahab according to the word of the Lord. When

he saw Elijah, he said, "Art thou he that troubleth Israel?" Elijah said, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." At the request of Elijah, Ahab gathered upon mount Carmel all the children of Israel and the eight hundred and fifty prophets that ate at queen Jezebel's table. And Elijah came unto all the people, and said, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." Elijah now proposed that the prophets of Baal should sacrifice an ox, and he likewise one; and he said unto the prophets of Baal, "Call ye on the name of your gods, and I will call on the name of the Lord; the God that answereth with fire, let him be God." All the people answered, "It is well spoken." And the prophets of Baal prepared their sacrifice, and called on the name of Baal from morning until noon, and they ran around the altar and cried aloud, "O Baal, hear us"; and they cut themselves with knives until the blood gushed out. But there was no answer. When Elijah had prepared his sacrifice and caused water to be poured over the same, he called on the name of the Lord and said, "O Lord, let it be known this day that thou art God of Israel. Hear me, O Lord, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell, and consumed the sacrifice. When all the people saw it, they fell on their faces and said, "The Lord is the God, the Lord is the God." According to the law

of Moses (Deut. 13), Elijah caused all the prophets of Baal to be put to death. After this there came a plentiful rain.

4. The Flight of Elijah. Queen Jezebel vowed to take the life of Elijah. Therefore he fled to the wilderness of Judah. Here an angel fed him, and strengthened by this food, he went forty days and nights unto Horeb the mount of God. Here he complained before the Lord that Israel had forsaken the covenant of the Lord and that his labor was in vain. And, behold, there came a strong wind which rent the mountains, but the Lord was not in the wind, neither was he in the earthquake, nor in the fire; after the fire came the sound of a small voice. Then Elijah wrapped his face in his mantle, and the voice of the Lord spoke to him, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Thereupon Elijah returned to his own country.

5. Naboth's Vineyard. A man by the name Naboth had a vineyard hard by the palace of Ahab. This Ahab wished either to barter or to buy. But Naboth refused to part with the inheritance of his father (Lev. 25: 23; Num. 36: 7–9). Then Ahab came to his house heavy and displeased, but Jezebel said to him, "Let thine heart be merry, I will give thee the vineyard of Naboth." So she wrote letters in Ahab's name to the elders of Naboth's city that they should set two men, sons of Belial, who should testify that Naboth had blasphemed God and the king. The elders did as Jezebel had commanded, and Na-

both was carried forth out of the city and was stoned to death. There Elijah met him and said, "Thus saith the Lord. Hast thou killed and also taken possession? In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." This prophecy was fulfilled after a few years.

"The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
The Lord preserveth all them that love him,
But all the wicked will he destroy." Ps. 145: 18, 20.

"The Lord knoweth them that are his." 2 Tim. 2: 19; James 5: 16-18; Rom. 11: 1-5.

"Thou shalt not covet thy neighbor's house. Thou shalt not bear false witness against thy neighbor. Thou shalt not kill."

45. THE PROPHET ELISHA.

1 Kings 19: 16, 19-21; 2 Kings 2-5.

1. Elijah's Departure. At the command of the Lord Elijah anointed Elisha to be prophet in his place. At the time when the Lord would take up Elijah into heaven, Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee." Elisha said, "I pray thee, let a double portion of thy spirit be upon me." Elijah answered, "Thou hast asked a hard thing, nevertheless, if thou see me, when I am taken from thee, it shall be so unto thee". As they still went on and talked, behold, there appeared a chariot of fire and horses of fire and parted them, and Elijah went up by a whirlwind into heaven. Elisha saw it and took up the mantle of Elijah that fell from him. And the spirit of

Elijah rested upon Elisha, so that he performed many miracles.

2. Naaman is Cured. Naaman, captain of the host of the king of Syria, was a mighty man in valor and honorable, but he was a leper. And the Syrians had brought captive out of the land of Israel a little maid, who waited on Naaman's wife. And she said to her mistress, "Would to God my lord were with the prophet that is in Samaria, for he would recover him from his leprosy." So Naaman departed and came with his horses and chariot and stood at the door of the house of Elisha. Then Elisha sent a messenger unto him saying, "Go and wash in Jordan seven times and thou shalt be clean." But Naaman was wroth, and went away and said, "I thought he will surely come out to me and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not the rivers of Damascus better than all the waters of Israel?" But his servant spake unto him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith, wash and be clean." Then Naaman did as Elisha had bid him and became clean. Then he returned to the man of God and offered him a gift, but he would not accept it. And Naaman said, "Thy servant will no longer sacrifice unto other gods, but unto the Lord." Elisha said unto him, "Go in peace."

"Out of the mouth of sucklings hast thou ordained strength." Ps. 8: 2.

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God." Isa. 55: 5.

46. THE PROPHET JONAH.

Book of Jonah.

1. Jonah's Mission. Nineveh, the capital of Assyria, was a very large and populous city. Now the word of the Lord came to Jonah, saying, "Arise, go to Nineveh, for their wickedness is come up before me." But Jonah fled from the presence of the Lord and went to sea. The Lord sent out a great wind, so that it was thought the ship would go to pieces The mariners cried every man unto his god, and cast forth into the sea the wares that were in the ship to lighten it. And the shipmaster said to Jonah, "Arise, call upon thy God." And the seamen cast lots to know on whose account this evil was upon them, and the lot fell upon Jonah. He confessed his disobedience and advised them to cast him into the sea. They did so, and the storm ceased. But the Lord had prepared a big fish to swallow up Jonah, and he was in the belly of the fish three days and three nights. Then Jonah cried to the Lord in his anguish, and the Lord heard his voice and caused the fish to throw Jonah up on dry land.

2. Jonah's Preaching. For the second time the Lord said to Jonah, "Go unto Nineveh and preach unto it the preaching that I bid thee." Jonah went into Nineveh and preached, saying, "Yet forty days, and Nineveh shall be over-

thrown." So the people of Nineveh believed God, and the king proclaimed a general fast, and urged the people to cry mightily unto God, to turn from their evil way, that God might turn away from his fierce anger. Thus God averted the impending punishment.

3. Jonah's Displeasure. The clemency of God displeased Jonah exceedingly. And he made himself a booth outside of the city, and sat under it in the shade, till he should see what would become of the city. And the Lord caused a gourd to grow to give shade unto Jonah, and he was exceedingly glad for the gourd. But a worm smote the gourd that it withered. And the sun beat upon the head of Jonah that he fainted and wished that he might die. Then said the Lord, "Thou hast pity on the gourd for which thou hast not labored; should not I spare Nineveh, that great city?"

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?" Ps. 139: 7.

"For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here." Matth. 12: 40, 41.

"Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3: 29.

47. THE DOWNFALL OF THE KINGDOM OF ISRAEL.

(722 B. C.)

2 Kings 17.

1. The People Carried into Captivity. The last king in Israel was Hoshea. Against him came up Shalmaneser, king of Assyria, and Hoshea became his servant, and paid him tribute. But as soon as Hoshea entered into conspiracy with the king of Egypt and did not pay the yearly tribute, the king of Assyria cast him into prison and carried Israel captive into Assyria. And the Lord rejected all the seed of Israel, so that they never returned from their captivity.

2. The Origin of the Samaritans. The king of Assyria brought people from his kingdom and placed them in the cities of Samaria, instead of the children of Israel. He also sent them one of the priests, that had been carried away from Samaria, to teach them how they should fear the Lord. These heathen professed to fear the Lord but served their own idols. So did also their children. In course of time they intermingled with the remnant of the Israelites; and so arose the Samaritans.

"For, lo, they that are far from thee shall perish." **Ps. 73: 27.**

B. The History of the Kingdom of Judah.

(931—536 B. C.)

48. THE KINGDOM OF JUDAH.

(981—588 B. C.)

1 Kings 14—21; 2 Kings 23—30; 2 Chron. 12: 35; Isa. 36—39.

1. Rehoboam (981–964 B. C.). And Rehoboam the son of Solomon reigned seventeen years in Jerusalem, the city which the Lord had chosen that his name should dwell there. And Judah did evil in the sight of the Lord according to the abominations of the heathens.

2. The Condition of the Kingdom. After Rehoboam there sat upon the throne of Judah eighteen kings of the line of David. Even among them wickedness prevailed, but some of them were true toward the Lord as their father David, and did right before the Lord and abolished idolatry. In the kingdom of Judah also there arose many powerful prophets, as Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah. The Lord chastised his people quite often through their enemies. Thus the apostasy from the Lord was less universal in the kingdom of Judah than in that of Israel. Therefore the judgments of the Lord were averted for a time, so that the kingdom of Judah existed about four hundred years, or about one hundred and forty years after the downfall of the kingdom of Israel.

3. Jehoshaphat (920–895 B. C.). Among the kings that walked in the ways of

the Lord were Jehoshaphat, Hezekiah, and Josiah. Jehoshaphat abolished the heathen abominations out of Judah and sent five princes, nine Levites, and two priests to teach the people in all the cities of Judah the law of the Lord, and appointed judges in the country, whom he cautioned to judge in the fear of the Lord. And the Lord was with Jehoshaphat, so that his kingdom had peace on all sides. He reigned twenty-five years.

4. Hezekiah (728–699 B. C.).

Hezekiah opened the doors of the house of the Lord which his idolatrous father had caused to be shut, restored divine worship in the sanctuary at Jerusalem and celebrated joyously together with his people a passover that lasted two (three?) weeks, to which also the kingdom of Israel was invited. He abolished all idolatry and broke in pieces the brazen serpent that Moses had made, for unto that day the children of Israel burned incense to it. Hezekiah was the ruler in Judah at the time, when Shalmaneser, king of Assyria, destroyed the kingdom of Israel. One of the successors, Sennacherib, besieged Jerusalem with a large force to subdue also the kingdom of Judah. Then Hezekiah went up into the house of the Lord and prayed, "O Lord God of Israel, which dwellest between the cherubims; thou hast made heaven and earth; save thou us out of his hand that all the kingdoms of the earth may know that thou art the Lord God, even thou only." Through the prophet Isaiah the Lord promised to help him. The same night the angel of the Lord

went out and smote in the camp of the Assyrians one hundred and eighty-five thousand men. And the king of Assyria departed with shame of face to his own land. Hezekiah reigned twenty-nine years.

5. Josiah (642–610 B. C.).

Josiah was eight years old when he became king. In the twelfth year of his reign he commenced to purge Judah and Jerusalem from the worship of idols. During his reign the high priest found in the house of the Lord the lawbook of Moses which had almost become forgotten. And the king made a covenant with all the people before the Lord to keep his commandments and testimonies with all their heart and with all their soul. During his time appeared the prophets Habakkuk, Zephaniah, and Jeremiah. And like unto Josiah was there no king before him, that turned to the Lord with all his heart, and with all his might according to all the law of Moses. He reigned thirty-one years.

"Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return unto the Lord,
And he will have mercy upon him." Isa. 55: 7.

49. THE BABYLONIAN CAPTIVITY.

(606–536 B. C.)

2 Kings 23: 31---25; 2 Chron. 36; Jer. 25, 29, 39, 52; Dan. 1: 1-4; Ezekiel.

1. The People Carried into Captivity. After the death of Josiah there came several kings that did evil in the sight of the Lord. The prophet Jeremiah declared that the kingdom of Judah

should be overthrown by the king of Babylon and that the people should serve him for seventy years. No one would believe it. But Nebuchadnezzar, king of Babylon, came three times and besieged Jerusalem (606, 599, 588 B. C.). The first time he carried away a part of the vessels of the house of the Lord to Babylon, and placed them in his own temple; he also carried into captivity several young men of the principal families, among them Daniel. From the time of this conquest is reckoned the Babylonian captivity, which lasted seventy years. The second time, he carried away the mighty men of the land, the craftsmen and the smiths; none remained, save the poorest classes of the people of the land. Among the captives was Ezekiel, the priest. After the last siege Jerusalem was pillaged and destroyed, the temple of the Lord burned and Zedekiah, the last king of Judah, was carried captive to Babylon together with the greater part of the people, and all vessels and treasures from the temple of the Lord. Jerusalem was now laid waste and Jeremiah gave expression to his sorrow in his ***Lamentations.***

2. The Condition of the People in Captivity. Among the Jews thus carried away arose false prophets who sought to induce the people to revolt against the king of Babylon. The prophet Jeremiah who remained in the land of Judah, sent a letter to the captives in which he said, "Thus saith the Lord: Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it, for in

the peace thereof shall ye have peace. After seventy years be accomplished at Babylon I will visit you, and cause you to return to this place. *For I know the thoughts that I think toward you, thoughts of peace and not of evil.*" In worldly matters the captives prospered; nevertheless the pious ones longed eagerly to return to the land of their fathers, to the holy city, and to the divine worship. This longing is expressed in the hundred and thirty-seventh psalm. Among the captives of Babylon, the prophet Ezekiel labored, exhorting and comforting his people with the promise of a future deliverance. During this time of deep sorrow the Jewish people lost for all time their desire to worship strange gods.

"Know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee." Jer. 2: 19; Deut. 28: 15—30.

50. DANIEL.

Book of Daniel.

1. The Elevation of Daniel. King Nebuchadnezzar caused certain youths among the captive Jews to be chosen whom he might teach the learning and tongue of the *Chaldeans* that they might afterward stand before the king. Among them was Daniel. And God gave unto Daniel understanding in visions and dreams. And the king made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

2. The Feast of Belshazzar. When king Belshazzar once at a great feast became drunk and

caused the vessels from the temple at Jerusalem to be brought that he might drink out of them, a human hand was seen writing upon the wall of the king's palace. When none of the wise men of Babylon could read the writing, Daniel was called, who interpreted the writing, namely, that the kingdom should be divided and given to the *Medes* and *Persians*. In the same night Belshazzar, the Chaldean king, was slain and *Darius the Median* took the kingdom.

3. **Daniel in the Lions' Den.** Darius made Daniel a prince over a third part of his kingdom. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. The other presidents and princes were full of envy, and persuaded the king to decree, that whosoever should ask a petition of any God or man for thirty days, except from the king Darius, should be cast into the den of lions. But Daniel kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime. Then his enemies accused him before the king. The king was sore displeased, but the men said, "The law of the Medes and Persians is: that no decree nor statute which the king establisheth may be changed." Then the king caused Daniel to be cast into the den of lions and said, "Thy God whom thou servest continually, he will deliver thee." Early the next morning the king went in haste to the den of lions, where he heard from Daniel, that God had sent his angel to shut the

mouths of the lions, so that they had not hurt him, because he believed his God. The king was exceeding glad and commanded that they should take Daniel up out of the den. He further caused the men who had accused Daniel, to be cast into the den, and the lions broke all their bones to pieces before they reached the bottom of the den. And the king wrote to all people in his realm: "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever; he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth."

4. Daniel's Prayer. When the seventy years, about which the prophet Jeremiah had spoken, were drawing to a close, Daniel sought the face of the Lord, confessed the sins of his people and prayed to God that he might cause his face to shine upon the desolate sanctuary and the captive people. Then the angel ***Gabriel*** came and informed Daniel how the people should fare in the future.

"God giveth wisdom unto the wise,
And knowledge to them that know understanding."
Dan. 2: 21.

"He that is our God is the God of salvation;
And unto God the Lord belong the issues from death."
Ps. 68: 20.

PART SEVENTH.

THE RESTORATION OF THE JEWISH PEOPLE.

(From the close of the Babylonian Captivity, 536 B. C., to the prophet Malachi, about 420 B. C.)

51. THE RETURN OF THE JEWS FROM CAPTIVITY.

Books of Ezra and Nehemiah.

1. The Liberation of the People (536 B. C.). After Darius, ***Cyrus of Persia*** became king of Babylon, and as such he held dominion over the country of the Jews. The Lord prevailed upon him to allow the Jews to return to Jerusalem and rebuild the temple of the Lord. The king surrendered to them the vessels of the house of the Lord which Nebuchadnezzar had carried away to Babylon. About fifty thousand Jews went up out of their captivity and returned to Judea, each one to his city. They were led by ***Zerubbabel,*** a prince of the family of David, and ***Jeshua,*** the high priest.

2. The Building of the Temple. Already the second year after their return they began to build the temple at Jerusalem. The Samaritans desired to aid them, but were not permitted to do so. Then they slandered the Jews at the Persian court, so that the work on the house of the Lord was prohibited for many years. But

the prophets ***Haggai*** and ***Zechariah*** arose and urged the building of the temple and encouraged Zerubbabel and Jeshua. When everything was ready, the house of the Lord was dedicated with joy and with sacrifices (515 B. C.).

3. **Ezra and Nehemiah.** Ezra, a scribe, of priestly order, came to Jerusalem somewhat later (458 B.C.), together with a number of Jews from Babylon. He taught the children the law of the Lord. In the year 445 B. C., ***Nehemiah*** was appointed governor in Judea, and under his direction the walls of Jerusalem were rebuilt. Together with Ezra, Nehemiah worked zealously for the restoration of the worship and government according to the law of Moses. During the time of Nehemiah lived Malachi, the last prophet of the old covenant (420 B. C.).

"The Lord hath done great things for us;
Whereof we are glad." Ps. 126: 3.

52. THE PROPHETS OF THE OLD TESTAMENT AND THEIR PROPHECIES ABOUT CHRIST.

1. **Prophetic Writings.** The prophets of Israel that have left writings, are sixteen: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Mica, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These writings contain warnings, counsels and reprimands from the Lord to his people together with threatenings and promises about their future; there are also found prophecies about Christ, for

it was through the prophets that God developed the promise of the coming Savior. Of these prophets the first four are called the greater, as their writings are the greater; the remaining twelve are called the lesser, as their writings are the shorter. The three prophets Jonah, Amos and Hosea labored in the kingdom of Israel, the remaining thirteen in Judah.

2. Before the Babylonian Captivity we find the following ten prophets:

Obadiah (890 B. C.) is probably the first prophet that left a written prophecy, and his book is the smallest in the Old Testament. He prophesied: "Upon mount Zion shall be deliverance, and there shall be holiness....; and saviors shall come up on mount Zion and the kingdom shall be the Lord's" (Ch. 1: 17, 21).

Joel (850 B. C.) exhorted the people to repentance. He prophesied about the outpouring of the Holy Ghost: "I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (Ch. 2: 28, 32).

Jonah, Amos and ***Hosea*** appeared at the time, when Israel stood at the height of its power.

Jonah (825 B. C.) presents, through his calling, the Lord's plan of salvation of the heathen and was a type of Christ.

Amos (800 B. C.) preached repentance in the kingdom of Israel and predicted its destruction. He also foretold the restoration through Christ:

"I will raise up the tabernacle of David that is fallen, and will build it as in the days of old" (Ch. 9: 11).

Hosea (785–725 B. C.) lived until a short time before the destruction of the kingdom of Israel and had the same calling as Amos. He said: "The children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days" (Ch. 3: 4, 5).

Isaiah, Micah and Nahum prophesied during the reign of Hezekiah.

Isaiah (759–714 B. C.) lived about midway between Moses and Christ. He prophesied because of the subjugation of the kingdom of Israel by the Assyrians, and their attack upon the kingdom of Judah under Hezekiah; he also predicted the carrying away of the Jews into Babylon and their deliverance from captivity by Cyrus. The book of Isaiah is the richest in prophecies concerning Christ and his work; because of this fact he has been called the evangelist of the Old Testament. Among his prophecies concerning *the person of Christ* we note the following: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (i. e. God with us). For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father,

the Prince of Peace" (Ch. 7: 14; 9: 6). ***Of the priestly office of Christ:*** "Surely he has borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all" (Ch. 53: 4—6); of the ***prophetic office of Christ:*** Ch. 11: 1, 2; 42: 1—3; 61: 1—3; ***of the regal office of Christ:*** Ch. 45: 22—24; 53: 10—12; ***of the time of the New Testament:*** Ch. 9: 2—5; 40: 1—5; 55.

Micah (750–722 B. C.) rebuked the idolatry which Hezekiah was exterminating, and predicted the destruction both of Samaria and Jerusalem. After this visitation Christ should come as a deliverer. Of Him he says: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel, whose goings forth have been from of old, from everlasting" (Ch. 5: 2).

Nahum (710 B. C.) lived immediately after the overthrow of the kingdom of Israel, and predicted the destruction of Nineveh and the overthrow of the Assyrian dominion about one thousand years before this took place.

Habakkuk, Zephaniah and Jeremiah labored during the time of king Josiah.

Habakkuk (630 B. C.) prophesied of the invasion of the land of Judah by the Chaldeans; he also said: "The just shall live by his faith" (Ch. 2:4).

Zephaniah (625 B. C.), like Habakkuk, predicted the day of the Lord's wrath upon Judah; he spoke

also of the blessings of the gospel: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Ch. 3: 9).

3. During the Babylonian Captivity we have the following three prophets:

Jeremiah (629–588 B. C.) appeared first in the time of Josiah, foretold the overthrow of the kingdom of Judah, and he survived the carrying away of the people into captivity and the destruction of Jerusalem. He stayed with those left in the land of Judah and promised them deliverance. He also spoke of the time of the New Testament: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. They shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sins no more" (Ch. 31: 31, 33, 34; see also Ch. 33: 14–16).

Ezekiel (595–574 B.C.) labored among the captive Jews in Babylon, exhorted his people and comforted them by the promise of future deliverance. He said: "Thus saith the Lord: I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ch. 34: 23); "A new heart also will I give you, and a new spirit will I put within you" (Ch. 36: 26).

Daniel (602–533 B. C.) labored in Babylon

among the heathen people that ruled over Israel. He prophesied about the great kingdoms of the world, and spoke thus of the kingdom of Christ: "God of heaven shall set up a kingdom, which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and it shall stand forever" (Ch. 2: 44). In conclusion he prophesied of the resurrection and final judgment.

4. After the Babylonian Captivity we have the following three prophets:

Haggai and Zechariah who lived in the time of Zerubbabel and Jeshua, and Malachi.

Haggai (520 B. C.) encouraged the people with all zeal to rebuild the temple. A few of the old men lived yet who had seen the glory of the former temple, and they wept now at the lowliness of the new temple. Haggai encouraged them with the following promise: "The glory of this latter temple shall be greater than that of the former, and in this place will I give peace, saith the Lord of hosts" (Ch. 2: 9).

Zechariah (520—518 B. C.) comforted God's chosen people during their oppression by pointing to their glorious future. Of Christ he says: "Rejoice greatly, O daughter of Zion; behold, thy King cometh unto thee, he is just, and having salvation, lowly and riding upon an ass" (Ch. 9: 9). His book abounds in descriptions of the labors and sufferings of Christ (Ch. 6: 12, 13; 11: 12, 13; 12: 10; 13: 1, 7).

Malachi (420 B. C.) lived during the time of Nehemiah and is the last prophet of the Old Testament that has left a written prophecy. He

prophesied of Christ and his forerunner: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their parents" (Ch. 3: 1; 4: 2, 5, 6).

APPENDIX.

THE JEWS AFTER THE RETURN FROM THE BABYLONIAN CAPTIVITY.

1. **Secular government.** — After the return from Babylon the Jews lived in peace under Persian rule for about 200 years. After this they were (332 B. C.) under the dominion of the ruler of *Macedonia, Alexander the Great,* who at this time conquered the Persian Empire. After his death the Jews were part of the time under the rule of Egyptian kings, and part of the time they were ruled by the kings of *Syria.* One of these Syrian kings, *Antiochus Epiphanus,* treated the Jews with unexampled severity. He attempted to compel them to worship idols, persecuted them on account of their faith and plundered and profaned the temple. But *Judas Maccabee,* appeared as the brave defender of the Jews, conquered Antiochus, purified the temple, and restored the divine worship (163 B. C.). In remembrance of this the Jews annually celebrated the *feast of the dedication at Jerusalem.* Under the leadership of the Maccabees the Jews were independent for some time. In the year 63 B. C. the Romans captured Jerusalem and compelled the Jews to pay tribute to them. *Augustus* was Cæsar at Rome at the time of the birth of Christ, and *Herod* was king of Judea under Roman sovereignty.

2. **The highest ecclesiastical authority.** — The *Great Council,* consisting of 70 members with the High Priest as chairman, was established at Jerusalem after the return from the captivity. This Council was the highest governing and judiciary body under Jewish law. It was to care for

the spiritual wants of the people, and it also had the power to impose death penalties. The right of inflicting capital punishment was however lost when the country was conquered by the Romans.

3. **The religious instruction of the people.** From the time of Malachi no prophets appeared, but the people had the *sacred writings*, which at this time were compiled. These books were written in the Hebrew language. During the intervening time after the appearance of Malachi several pious Jews wrote the so called *Apocrypha* (that is, *concealed* writings). These are useful to read, but they have no divine authority. A particular class of men was formed at this time, the members of which devoted themselves to the copying and interpreting of the Holy Writings and the instruction of the people therein. They were called *scribes* and received the honorary title of *Rabbi* (master). But they gradually added a great number of their own interpretations and commandments as to alms, prayers, fasting, ablutions, tithes, etc. These commandments, *the traditions of the elders*, were soon considered of equal importance with the law of God. *Synagogues* were erected by the Jews at most places where they dwelt. Here they assembled on the sabbaths and on holidays, when prayers were offered and portions of the law and prophets read and explained by the scribes. The service instituted by the law of Moses could be held only in Jerusalem.

4. **Jewish Sects.** During the time of the Maccabees two sects arose among the Jews: the *Pharisees* and the *Sadducees*. The Pharisees, to whom most of the educated people belonged, were very strict in their obedience to the law of Moses and in their observance of the traditions of the elders and observed scrupulously all the forms of the Jewish church. But the greater number of them

Sadducees had no respect for the traditions of the elders and taught that there was no resurrection, no angels and no spirit and usually lived in worldly enjoyments. Most of the rich and wealthy people were Sadducees. But the great majority of the people gave their adherence to the Pharisees, who were looked upon as a holy class. They were proud of their descent from Abraham and entertained worldly and idle hopes of the expected *Redeemer* and thus became more and more unfit for accepting the spiritual Saviour. Still there were many true Israelites who had under the influence of the law been prepared for the coming of Christ. These people quietly expected the coming of the kingdom of God and hoped for the promised Saviour, who was called the *Messiah, Christ* (*the anointed*).

5. **Preparation of the Pagan World for Salvation.** Ever since the building of the Tower of Babel the heathen had been allowed to go their own way. The noblest characters among them had by this means learned to know the futility and the emptiness of their own religious ceremonies and had become convinced that they were unable to attain salvation and peace of heart through their own wisdom and efforts. Ever since the time when the Jews were carried away into captivity, they came into a more close contact with the heathen nations. The greater number of the Jews remained in Babylon. After the Jews had come under the domain of the kings of Egypt many of them had emigrated to different parts of the world especially to Egypt and to *Asia Minor*. Wherever they went these scattered Jews built synagogues where their sacred books were read and interpreted. In *Alexandria*, Egypt, the Old Testament was translated into *Greek* (about 250 B. C.), which was then the most widely known language in the world. (This is the oldest translation of the Bible and it is known as the Sep-

quaint themselves with the Jewish faith. Many accepted it as their own, and these were known as *proselytes* (such as had come over, strangers). Some of these accepted the Jewish faith altogether and were received by circumcision, while a great many others were satisfied with attending services in the Jewish synagogues, reading the sacred writings, renouncing idolatry, and accepting certain Jewish customs. These are known in the Old Testament as "strangers that sojourn in Israel", and in the New Testament they are referred to as "devout men" or "those that fear God". This period was thus a period of missionary activity, and the pagan world was thus prepared for the Gospel.

STORIES FROM THE NEW TESTAMENT.

THE FULFILLMENT AND COMPLETION OF THE PLAN OF SALVATION.

PART FIRST.

THE FULNESS OF TIME.

1. JOHN THE BAPTIST IS ANNOUNCED.

Luk. 1: 5—23.

1. John's Parents. In the days of Herod, king of Judea, there was a certain priest named Zacharias, and Elizabeth his wife. They were both righteous before God, walking in all the commandments and ordinances of God blameless. They had no children, and they both were now well stricken in years.

2. The Angel's Message. And it came to pass, that, while Zacharias executed the priest's office before God in the order of his course, his lot was to burn incense. And the people were praying without at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And Zacharias was troubled and fear fell upon him, when he saw the angel. But the angel said,

thou shalt call his name *John.* He shall be great in the sight of the Lord, and shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the spirit and the power of Elias, to make ready a people prepared for the Lord."

3. The Doubt of Zacharias. And Zacharias said unto the angel, "Whereby shall I know this, for I am old, and my wife well stricken in years?" The angel answered, "I am Gabriel, that stand in the presence of God, and am sent to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words." When Zacharias came out he could not speak unto the people, but he beckoned unto them, and remained speechless. As soon as the days of his ministration were accomplished, he departed to his own house.

"Be not faithless, but believing." John 20: 27.

2. THE ANNUNCIATION OF CHRIST.

Luk. 1: 26—38; Matth. 1: 18—25.

1. The Annunciation to Mary. In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women!" When she saw him, she was

what manner of salutation this should be. The angel said unto her, "Fear not, Mary, for thou hast found favor with God, and thou shalt bring forth a son, and shalt call his name ***Jesus***. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary to the angel, "How shall this be?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God. For with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

2. The Annunciation to Joseph. After this the angel of the Lord appeared unto Joseph in a dream and said, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." And Joseph did as the angel of the Lord had bidden him.

And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden." Luk. 1: 46—48.

3. JOHN THE BAPTIST IS BORN AND CIRCUMCISED.

Luk. 1: 57—80.

1. The Birth of John. Now Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbors and cousins rejoiced with her.

2. The Circumcision of John. On the eighth day they came to circumcise the child, and they called him Zacharias. And the mother said, "Not so, but he shall be called John." They said to her, "There is none of thy kindred that is called by this name." They made signs to his father, how he would have him called. He asked for a writing tablet and wrote, "His name is John." And his mouth was opened immediately, and his tongue loosed, and he spoke and praised God. And all they that heard of these things laid them up in their hearts, saying, "What manner of child shall this be?" And the hand of the Lord was with him.

3. The Song of Zacharias. And Zacharias being filled with the Holy Ghost, prophesied and said:

"Blessed be the Lord God of Israel,
for he hath visited and redeemed his people,
and hath raised up an horn of salvation
for us in the house of his servant David.

As he spoke by the mouth of his holy prophets since the world began:

"To remember his holy Covenant,

that we being delivered out of the hands of our enemies,
might serve him without fear
in holiness and righteousness before him all the days of our life.
And thou, child, shalt be called the prophet of the Highest;
for thou shalt go before the face of the Lord to prepare his ways;
to give knowledge of salvation unto his people,
by the remission of their sins."

4. **The Growth of John.** And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

4. THE BIRTH OF CHRIST.

Luk. 2: 1–20.

1. **The Birth.** It came to pass that there went out a decree from Caesar Augustus that all the world should be taxed. And all went to be taxed every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, unto the city of David which is called Bethlehem, for he was of the house and lineage of David, to be taxed with Mary his espoused wife. While they were there, Mary brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

2. **The Glad Tidings.** And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, an angel of the Lord came upon them, and

and they were sore afraid. And the angel said unto them, *"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord.*

And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men."

3. The Shepherds' Visit to Bethlehem. And when the angels were gone away from them into heaven the shepherds went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all that they had seen and heard.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." Gal. 4: 4, 5.

"I believe in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary."

PART SECOND.

THE CHILDHOOD AND YOUTH OF JESUS.

5. JESUS IS CIRCUMCISED AND BROUGHT INTO THE TEMPLE.

Luk. 2: 21—38.

1. The Circumcision. When eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

2. The Presentation before the Lord. And when the days of her purification according to the law of Moses were accomplished (i.e. 40 days after the birth of Jesus), they brought him to Jerusalem, to present him to the Lord (Num. 8: 16—18; 18: 15, 16), and to sacrifice according to the law of the Lord, a pair of turtle doves, or two young pigeons (Lev. 12: 8).

3. Simeon. And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. He came by the Spirit into the temple. And when the parents brought in the child Jesus, he took him up in his arms, and blessed God and said:

"Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel."

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.

4. Anna. And there was one Anna, a prophetess, a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem. Gal. 4: 4, 5.

"Truly my soul waiteth upon God,
for my expectation is from him." Ps. 62: 1: 5.

6. THE WISE MEN FROM THE EAST.

Matth. 2: 1—12.

1. The Wise Men in Jerusalem. When Jesus was born in Bethlehem of Judea, behold, there came wise men from the East to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him." When Herod the king had heard these things, he was troubled, and all

Jerusalem with him. And he gathered the chief priests and the scribes together and demanded of them where Christ should be born. They said, "In Bethlehem of Judea, for thus it is written by the prophet" (Micah 5: 2). Then called Herod privily the wise men, and enquired of them diligently what time the star appeared, and sent them to Bethlehem, and said, "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also."

2. **The Wise Men at Bethlehem.** When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy, and went into the house, and saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

"And the Gentiles shall come to thy light." Isa. 60: 3.
"Thy kingdom come."

7. JESUS SAVED FROM HEROD.

Matth. 2: 13—23; Luk. 2: 40.

1. **The Flight into Egypt.** When the wise men were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and

flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him." When he arose, he took the child and his mother by night, and departed into Egypt, and was there until the death of Herod.

2. Herod Slaughters the Innocents. When Herod saw that he was mocked by the wise men, he was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

3. The Return to the Land of Israel. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life." And he arose, and took the young child and his mother, and came into the land of Israel. And he came and dwelt in Nazareth.

4. The Childhood of Jesus. And the child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon him.

"The Son of man must suffer many things." Mark 8: 31.

8. JESUS IN THE TEMPLE AT TWELVE YEARS OF AGE.

Luk. 2: 41—52.

1. The Journey. Now the parents of Jesus went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of

the feast. When they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and sought him among their kinsfolk and acquaintance. When they found him not, they turned back again to Jerusalem, seeking him.

2. Jesus in the House of His Father. After three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. When they saw him, they were astonished, and his mother said unto him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? Wist ye not *that I must be about my Father's business?*"

3. The Youth of Jesus. And he went down with them, and came to Nazareth, and was subject unto them; but the mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

"Honor thy father and thy mother."

PART THIRD.

THE PUBLIC MINISTRATIONS OF JESUS.

9. JOHN THE BAPTIST, THE FORERUNNER OF CHRIST.

Matth. 3: 1—12; Luk. 3: 18.

1. John preaches Repentance and Baptizes. When ***Pontius Pilate*** was Roman governor of Judea, the word of God came unto ***John*** the son of ***Zacharias*** in the wilderness of Judea. And he came into all the country about Jordan, preaching the baptism of repentance, saying, "Repent ye, for the kingdom of heaven is at hand." And John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, confessing their sins. When he saw many of the ***Pharisees*** and ***Sadducees*** come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And now also the ax is laid to the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him (Luk. 7: 30).

2. John's Testimony concerning Christ. As the people thought in their hearts about John

that he was the Christ, John said to them all, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he shall thoroughly purge his floor, and will gather the wheat in his garner, but the chaff he will burn with fire unquenchable."

Isaiah said,

"The voice of one crying in the wilderness:
prepare ye the way of the Lord,
make his paths straight." Matth. 3: 3 (Isa. 40: 3).

10. JESUS IS BAPTIZED.

Matth. 3: 13—17; Luk. 3: 21—23.

1. The Baptism. When Jesus was about thirty years of age, he came from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" Jesus answered, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered him.

2. The Heavenly Manifestation. And when Jesus was baptized and while he prayed, the heavens were opened, and the Holy Ghost descended upon him like a dove, and a voice came from heaven, saying, "Thou art my beloved Son, in thee I am well pleased."

"Lo, I come to do thy will, O God." Heb. 10: 9 (Ps. 40: 8, 9).

11. JESUS IS TEMPTED.

Matth. 4: 1—11; Mark 1: 12, 13.

1. The Temptation in the Wilderness. And straightway after his baptism, Jesus was led by the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he became hungry. And the tempter came to him and said, "If thou be the Son of God, command that these stones be made bread." But Jesus said, "It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8: 3).

2. The Temptation at the Temple. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down, for it is written:

"He shall give his angels charge concerning thee,
and in their hands they shall bear thee up,
lest at any time, thou dash thy foot against a stone."
(Ps. 91. 11—12).

Jesus said unto him, "It is written again: Thou shalt not tempt the Lord thy God" (Deut. 6: 16).

3. The Temptation on the Mountain. Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, "All these things I will give thee, if thou wilt fall down and worship me." Then saith Jesus unto him, "Get thee hence, Satan, for it is written: Thou shalt worship the Lord thy God,

and him only shalt thou serve" (Deut. 10: 20). Then the devil left him, and, behold, angels came and ministered unto him.

"For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. 2: 18.

"Resist the devil, and he will flee from you." James 4: 7.

"Lead us not into temptation."

12. THE FIRST DISCIPLES OF JESUS.

John 1: 29—51.

1. John points to Jesus. One day John the Baptist saw Jesus coming and said, ***"Behold the Lamb of God, which taketh away the sins of the world.*** This is he of whom I said: After me cometh a man which is preferred before me, for he was before me. And I saw and bear record that this is the Son of God."

2. The first three Disciples. Again, the next day after John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, "Behold the Lamb of God." And the two disciples followed Jesus. ***Andrew*** was one of the two. He first found his brother ***Simon*** and said to him, "We have found the ***Messias.***" And he brought him to Jesus. When Jesus beheld him, he said, "Thou art Simon the son of ***Jona***, thou shalt be called ***Cephas*** (i. e. ***Peter***, meaning a rock).

3. Philip and Nathanael. The day following, Jesus would go forth into Galilee, and he found Philip and said to him, "Follow me." Philip found ***Nathanael*** and brought him to Jesus. Jesus saw Nathanael coming and said of him, "Behold an Israelite indeed, in whom is no guile."

Nathanael said unto him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael said unto him, "Rabbi, thou art the Son of God, thou art the king of Israel."

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1: 9.

13. JESUS AT THE MARRIAGE FEAST IN CANA.

John 2: 1—11.

1. The Marriage Feast. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. When they wanted wine, the mother of Jesus said unto him, "They have no wine." Jesus said to her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother said unto the servants, "Whatsoever he saith unto you, do it."

2. The first Miracle of Jesus. And there were set six waterpots of stone, after the manner of the purifying of the Jews, containing each twenty to thirty gallons. Jesus said unto them, "Fill the waterpots with water." And they filled them up to the brim. And he said to them, "Draw out now, and bear unto the governor of the feast." And they bore it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, he called the bridegroom and said unto him, "Every man at the beginning doth set forth good wine, and when

men have well drunk, then that which is worse, but thou hast kept the good wine until now."

3. The Effect of the Miracle. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

"O taste and see that the Lord is good:
blessed is the man that trusteth in him." Ps. 34: 8.

"And be not drunk with wine, wherein is excess, but be filled with the Spirit." Eph. 5: 18.

14. JESUS PURGETH THE TEMPLE.

John 2: 13—22.

1. The Temple polluted. Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

2. The Temple purged. And he made a scourge of small cords and drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money and overthrew the tables, and said to them that sold doves, take these things hence; make not my Father's house a house of merchandise."

3. The Temple of his Body. Then said the Jews unto him, "What sign showest thou unto us, seeing that thou doest these things?" Jesus answered them, "Destroy this temple, and in three days will I raise it up." But he spoke of the temple of his body.

"And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." Mal. 3: 1.

"My house is the house of prayer." Luk. 19: 46 (Isa. 56: 7).

"The zeal of thine house hath eaten me up." John 2: 17.

15. JESUS CONVERSING WITH NICODEMUS.

John 2: 23—3: 21.

1. **The Necessity of Regeneration.** There was a man of the Pharisees, named ***Nicodemus***, a ruler of the Jews. When Jesus was in Jerusalem at the feast of the Passover, he came to Jesus by night and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Jesus answered, "Verily, verily, I say unto thee: ***Except a man be born again, he cannot see the kingdom of God.*** Nicodemus said unto him, "How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

2. **The Possibility of Regeneration.** Nicodemus said unto him, "How can these things be?" Jesus answered, "Art thou a master of Israel and knowest not these things? As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

"According to his mercy God saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. 3: 5

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1: 23.

16. JESUS CONVERSING WITH THE SAMARITAN WOMAN.

John 4: 1—42.

1. Jesus endeavors to awaken a Spiritual Desire in the Woman. Thereupon Jesus left Judea and departed again into Galilee. And he must needs go through Samaria. Then came he to a city of Samaria which is called Sychar. Now Jacob's well was there. Jesus therefore being wearied with his journey sat thus on the well, and it was about the sixth hour (about 12 noon). Then there came a woman of Samaria to draw water. Jesus said unto her, "Give me to drink." The woman answered, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews have no dealings with the Samaritans. Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee: Give me to drink, thou wouldest have asked of him, and he would have given thee living water." The woman said, "Sir, thou hast nothing to draw with, and the well is deep, whence then hast thou that living water?" Jesus answered, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." The woman said unto him, "Sir, give me this water, that I thirst not, neither come hither to draw."

2. Jesus Reveals Himself as the Messiah. Jesus said unto her, "Go, call thy husband and come hither." The woman answered, "I have no husband." Jesus said, "Thou hast well said, for thou hast had five husbands, and he whom thou now hast is not thy husband." The woman answered, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain (Gerizim), and ye say, that in Jerusalem is the place, where men ought to worship." Jesus said to her, "Ye worship, ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is when the true worshippers shall worship the Father in Spirit and in truth. ***God is a Spirit, and they that worship him must worship him in Spirit and in truth."*** Then said the woman, "I know that Messias cometh, which is called Christ; when he comes, he will tell us all things." Jesus said unto her, "I that speak unto thee am he."

3. Jesus with the Samaritans. The woman then left her waterpot, and went her way into the city and said to the men, "Come, see a man which told me all things that ever I did: is not this the Christ?" Then they went out of the city, and came unto him. And many of the Samaritans believed on him for the saying of the woman. And they besought him that he would tarry with them, and he abode with them two days. And many more believed because of his own word, and they said, "We have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

"And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

17. THE MIRACULOUS DRAUGHT OF FISHES.

Joh. 4: 43; Matth. 4: 13, 17, 23; Luk. 4: 31, 43, 44; 5: 1—11.

1. Jesus begins his Teaching in Galilee. After two days Jesus departed thence and went into Galilee. And he came and dwelt in the city of Capernaum. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people.

2. Jesus teaches the People from Peter's Ship. And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake Gennesaret, and saw two ships standing by the lake; but the fishermen had gone out of them and were washing their nets. Then he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land, and he sat down and taught the people out of the ship.

3. The Miracle. Now when he had left speaking he said unto Simon, "Launch out into the deep, and let down your nets for a draught." Simon answered, "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." When they had done this, they enclosed a great multitude of fishes and their net broke. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both ships, so that they began to sink.

4. The Result of the Miracle. When Simon Peter saw it, he fell down at Jesus' knees, say-

ing, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of the fishes. And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, "Fear not, from henceforth thou shalt catch men." And when they had brought their ships to land, they forsook all and followed him.

"Cast all your care upon him; for he careth for you." 1 Pet. 5: 7.

18. JESUS CURES THE MAN SICK OF THE PALSY.

Matth. 9: 1—8; Mark 2: 1—12; Luk. 5: 17—26.

1. The Palsied Man is brought to Jesus. One day, when Jesus was teaching in Capernaum, they brought to him one sick of the palsy, lying on a bed. When they could not come nigh unto him for the press of the people, they uncovered the roof where he was, and when they had broken it up, they let down the bed, wherein the sick of the palsy lay right before Jesus.

2. The Pardoning of Sins and the Miracle. When Jesus saw their faith, he said unto the sick with the palsy, "Son, thy sins be forgiven thee." But there were certain of the scribes sitting, and reasoning in their hearts, "Why doth this man thus speak blasphemies, who can forgive sins but God only?" And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, "Whether is it easier to say to the sick of the palsy: Thy

sins be forgiven thee, or to say: Arise, take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins:—Arise, and take up thy bed, and go thy way into thine house." And immediately he arose, took up the bed and went forth before them all, insomuch that they were all amazed, and glorified God, saying, "We never saw it in this fashion."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

"I believe in the forgiveness of sins."

19. JESUS HEALS A WITHERED HAND ON THE SABBATH.

Matt. 12: 9—14; Mark 3: 1—6; Luke 6: 6—11.

1. The Pharisees watch Jesus. And Jesus went into a Synagogue on the Sabbath and taught; and there was a man whose right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the Sabbath day, that they might find an accusation against him. He therefore said to the man with the withered hand, "Arise and stand forth."

2. The Miracle and Instruction about the Sabbath. And he said to them, "Is it lawful on the Sabbath days to do good or to do evil, to save life, or to destroy it?" But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, "Stretch forth thine hand." And he stretched it

out, and his hand was restored whole as the other. The Pharisees went forth and straightway took counsel how they might destroy him.

"As we have therefore opportunity, let us do good to all men." Gal. 6: 10.

"The Son of man is Lord also of the Sabbath." Luke 6: 5.

"Remember the Sabbath day to keep it holy."

20. JESUS CHOOSETH HIS DISCIPLES.

Matt. 10: 1–4; Mark 3: 13–19; Luke 6: 12–16.

1. The Choosing of the Apostles. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve, whom he also named apostles (i. e. messengers). And he ordained them that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

2. The Names of the Apostles. These are the names of the twelve apostles:

1) Simon, whom he also called Peter, and 2) Andrew his brother;

3) James, the son of Zebedee, and 4) John, his brother, whom he also surnamed Boanerges, which is the sons of thunder;

5) Philip and 6) Bartholomew (or Nathanael);

7) Thomas, and 8) Matthew (or Levi), the publican;

9) James, the son of Alpheus, and 10) Judas Lebbeus, surnamed Thaddeus;

11) Simon called Zelotes, and 12) Judas Iscariot, who also was the traitor.

"Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit." John 15: 16.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 37.

21. THE SERMON ON THE MOUNT.

Matth. 5--7; Luke 6: 17--49.

1. The Occasion. Jesus came down from the top of the mountain together with the apostles whom he had chosen, and stood in the plain; and there stood the company of his disciples, and a great multitude of people, who had come to hear him, and to be healed of their diseases. And he opened his mouth, and taught them saying:

2. The Eight Beatitudes. "Blessed are the poor in spirit, for theirs is the kingdom of God. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

3. Of the Law. "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you: till heaven and earth pass, one jot or

one tittle shall in no wise pass from the law, till all be fulfilled. For I say unto you: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

4. Of Love to our Neighbor. "Ye have heard that it has been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect"

5. Of the Chief Care. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also. Take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek. ***But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."***

6. **Of the Broad and Narrow Way.** "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

7. **Of the Hearers of the Word.** "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

8. **Of the Effects of the Sermon.** When Jesus had ended these sayings, the people were

astonished at his doctrine, for he taught them as one having authority, and not as the scribes.

22. JESUS HEALETH THE CENTURION'S SERVANT.

Matt. 8: 6--13; Luke 7: 1--10.

1. The Centurion beseeching Jesus. When he had ended the sermon, Jesus entered Capernaum. And a centurion (i e. a Roman captain) had a servant who was dear unto him, and was sick and ready to die. And when the centurion heard of Jesus, he sent to him the elders of the Jews, beseeching him that he would come and heal his servant. And they besought him instantly, saying, that he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue. And Jesus went with them.

2. The Centurion's Faith. And when Jesus was now not far from the house, the centurion sent friends to him, saying, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." When Jesus heard these things he marvelled at him, and said to them that followed him, "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and

Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

3. **The Miracle.** And they that were sent, returning to the house, found the servant whole, that had been sick.

"God giveth grace to the humble." 1 Pet. 5: 5.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

23. JESUS RAISETH THE SON OF THE WIDOW OF NAIN FROM THE DEAD.

Luke 7: 11–17.

1. The following day Jesus went into a city called ***Nain;*** and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

2. **The Miracle.** And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came and touched the bier: and they that bore him stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he delivered him to his mother.

3. **Effect of the Miracle.** And there came fear on all: and they glorified God, saying, "A great prophet is risen up among us, and God hath visited his people."

"O Lord, in wrath remember mercy." Hab. 3: 3.

24. PARABLES ABOUT THE KINGDOM OF GOD.

Matt. 13: 1--50; Mark 4: 1--20, 30--34; Luke 8: 4--15.

1. The Occasion. One day Jesus went out from Capernaum and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spoke many things unto them in parables, saying:

2. The Parables. 1) ***Of the Sower.*** "Behold, a sower went forth to sow; and when he sowed, some ***seeds*** fell by the ***way-side,*** and the fowls came and devoured them up: some fell upon ***stony places,*** where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among ***thorns:*** and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." And his disciples asked him, saying, "What might this parable be?" And he said, "The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have

heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

2) ***Of the Tares.*** "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." When his disciples asked him to declare unto them this parable, he answered, saying, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall

send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

3) ***Of the Grain of Mustard Seed.*** "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

4) ***Of the Leaven.*** "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

5) ***Of the Hidden Treasure.*** "Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

6) ***Of the Pearl.*** "Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price went out and sold all that he had, and bought it."

7) ***Of the Drawnet.*** "Again, the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind: which, when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the

angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

"Thy kingdom come."

25. JESUS STILLETH THE TEMPEST.

Matt. 8: 23–27; Mark 4: 35–41; Luke 8: 22–25.

1. The Tempest. The same day, when the even was come, Jesus went into a ship with his disciples to go over unto the other side of the lake. And there were also with him other little ships. But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

2. The Miracle. And they came to him, and awoke him, saying, "Master, Master, we perish!" Then he arose and rebuked the wind and the raging of the water, saying, "Peace, be still!" And the wind ceased, and there was a great calm. And he said unto them, "Why are ye so fearful? How is it that ye have no faith?"

3. The Effect of the Miracle. And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

"He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him and honour him". Ps. 91: 15.

"For he spoke, and it was done, he commanded, and it stood fast". Ps. 33: 9.

26. JESUS CASTING OUT DEVILS.

Matt. 8: 28–34; Mark 5: 1–20; Luke 8: 26–39.

1. The Demoniac. And they arrived at the eastern shore of the sea. And when he went forth to land, there met him out of the city a certain man, who had devils a long time, and wore no clothes neither abode in any house, but in the tombs. He was kept bound with chains and in fetters; and he broke the bands, and was driven of the devil into the wilderness.

2. The Miracle. When he saw Jesus afar off, he ran; and fell down before him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I beseech thee, torment me not." And Jesus asked him, saying, "What is thy name"? And he said, "My name is Legion, for we are many". Being commanded by Jesus the devils went out of the man; and the multitude saw the man, sitting at the feet of Jesus, clothed, and in his right mind.

3. Effect of the Miracle. And the man besought him that he might be with him, but Jesus said, "Return unto thine own house, and shew how great things God hath done unto thee, and how the Lord hath had compassion on thee."

"For this purpose the Son of God was manifested, that he might destroy the works of the devil". 1 John 3: 8.

27. DEATH OF JOHN THE BAPTIST.

Matt. 11: 2–6; 14: 1–12; Mark 6: 14–23; Luke 7: 18–23.

1. John cast into Prison. Herod, the Tetrarch of Galilee, had put John in prison for

Herodias' sake, his brother Philip's wife, for he had married her: but John said unto him, "It is not lawful for thee to have her." And when he would have put him to death, he feared the multitude, because they counted him as a prophet. And Herod feared John, knowing that he was a just man and holy.

2. **John's Message to Jesus.** Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, "Art thou he that should come, or do we look for another?" Jesus answered and said, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them And blessed is he, whosoever shall not be offended in me."

3. **John is Beheaded.** When Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee, and when the daughter of Herodias came in, and danced before them, and pleased Herod and them that sat with him, the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." Thus he promised her with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, "Give me here John Baptist's head in a charger." And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel:

and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

4. Herod's Fears. When Herod heard the fame of Jesus, he said, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him". And he desired to see him.

"Thou shalt not commit adultery."

"Thou shalt not kill."

"I believed, therefore have I spoken: I was greatly afflicted." Ps. 116: 10.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

"There is no peace, saith my God, to the wicked." Isa. 57: 21.

28. JESUS FEEDING FIVE THOUSAND.

Matt. 14: 13—23; Mark 6: 31—46; Luke 9: 10—17; John 6.

1. Occasion of the Miracle. When Jesus heard of the death of John, he departed thence by ship with his disciples, into a desert place, east of the sea of Galilee. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And the passover was nigh. When Jesus saw the people, he was moved with compassion toward them, because they were as sheep not having a shepherd. And he began to teach them, and spoke unto them of the kingdom of God, and healed them that had need of healing. And when the day was far spent, he said unto Philip, "Whence shall we buy bread that these may eat?" (This he said to prove him: for he himself knew what he would do). Philip answered him: "Two

hundred pennyworth of bread (about thirty-five dollars) is not sufficient for them, that every one may take a little." One of his disciples, Andrew, Simon Peter's brother, said unto him, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

2. The Miracle. And Jesus said, "Make the men sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

3. Results of the Miracle. Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth the Prophet that should come into the world." When Jesus therefore perceived that they would come and take him by force, to make him a king, he constrained his disciples to go before him to the other side, while he sent the multitudes away. The following day the people found Jesus in Capernaum. And he taught them in a Synagogue, saying, "I am the bread of life. Whosoever eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the

last day." Many of his disciples, when they heard this, said, "This is an hard saying; who can hear it?" From that time many of his disciples went back and walked no more with him. Then Jesus said unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life.

"Give us this day our daily bread."

29. PETER'S CONFESSION AND CHRIST FORETELLING HIS SUFFERING.

Matt. 16: 13—23; Mark 8: 27—33.

1. Peter's Confession. And Jesus went out, and his disciples, into the towns of Cesarea Philippi; and by the way he asked his disciples, saying, "Who do men say that I, the Son of man, am?" And they answered, "Some say that thou art John the Baptist; some say Elias; and others Jeremias or one of the prophets." He saith unto them, "But who say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

2. Jesus Foretells his Suffering. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and

began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." But he turned and said unto Peter, "Get thee behind me, Satan: thou art an offence to me: for thou savourest not the things that be of God, but those that be of men"

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10: 32.

"Without shedding of blood is no remission." Heb. 9: 22.

30. THE TRANSFIGURATION.

"Matt. 17: 1—8; Mark 9: 2—8; Luke 9: 28—36.

1. Jesus Praying. After six days Jesus taketh Peter, James and John his brother, and leadeth them up into an high mountain apart by themselves, to pray.

2. Jesus Transfigured. And as he prayed, he was transfigured before them, and his face did shine as the sun, and his raiment became shining exceeding white as snow. And, behold, there talked with him two men, Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem. And as they departed from him, Peter said unto Jesus, "Master, it is good for us to be here; and if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias." While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him."

3. Jesus Only. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, "Arise, and be not afraid." And when they lifted up their eyes, they saw no man, save Jesus only.

"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1: 14.

"For thine is the kingdom, and the power, and the glory, for ever and ever."

31. THE PARABLE OF THE UNMERCIFUL SERVANT.

Matt. 18: 21—35.

1. The Occasion of the Parable. Peter came to Jesus one day and said, "Lord, how often shall my brother sin against me, and I forgive him? Till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven"

2. The King's Mercy. Therefore is the kingdom of heaven likened unto a certain king, which would take accounts of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents (i. e. $10,000,000). But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, "Lord, have patience with me, and I will pay thee all!" Then the lord forgave him the debt.

3. The Servant's Cruelty. The same servant went out, and found one of his fellowser-

vants, who owed him a hundred pence (i. e. about $17.50), and he laid hands on him, and took him by the throat, saying, "Pay me what thou owest." And his fellowservant fell down at his feet, and besought him, saying, "Have patience with me and I will pay thee all." And he would not: but went and cast him into prison, till he should pay the debt.

4. The Servant's Punishment. When his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

5. Moral of the Parable. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

"And forgive us our trespasses, as we forgive those who trespass against us."

32. THE PARABLE OF THE GOOD SAMARITAN.

Luke 10: 25—37.

1. The Occasion of the Parable. A certain lawyer once tempted Jesus, saying, "Master, what shall I do to inherit eternal life?" And Jesus said unto him, "What is written in the

law? how readest thou?" And he, answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him, "Thou hast answered right: this do and thou shalt live." But he, willing to justify himself, said unto Jesus "And who is my neighbor?" And Jesus, answering said:

2. The good Samaritan. "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee."

3. Moral of the Parable. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

"Thou shalt not kill."

"Be ye therefore merciful, as your Father also is merciful." Luke 6: 36.

33. JESUS THE GUEST OF MARTHA AND MARY.

Luke 10: 38—42.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

"Blessed are they that hear the word of God, and keep it." Luke 11: 28.

34. JESUS IMPARTS SIGHT TO ONE BORN BLIND.

John 9.

1. The Miracle. During the Feast of Tabernacles, on a Sabbath, Jesus saw a man who was blind from his birth. And his disciples asked him, saying, "Master, who did sin, this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor

his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." Then he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, "Go wash in the pool of Siloam." He went his way, therefore, and washed, and came seeing.

2. Envy of the Pharisees. Then they brought the man to the Pharisees, and they asked him how he had received his sight. He said unto them, "He put clay upon mine eyes, and I washed, and do see". Some of the Pharisees said, "This man is not of God, because he keepeth not the sabbath day." But the man that had been blind said, "He is a prophet." But the Jews did not believe that he had been blind until they called his parents. Then again they called the man that was blind, and said unto him, "Give God the praise: we know that this man is a sinner." He answered and said, "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. If this man were not of God, he could do nothing." Then they cast him out.

3. Jesus' Testimony of Himself. Jesus heard that they had cast him out; and when he had found him, he said unto him, "Dost thou

believe on the Son of God?" He answered and said, "Who is he, Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." And he said, "Lord, I believe." And he worshipped him.

35. JESUS TEACHES HIS DISCIPLES HOW TO PRAY.

Matt. 6: 9–13; 7: 7–11; Luke 11: 1–13.

1. The Occasion. And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And he said unto them:

2. The Lord's Prayer. "When ye pray, say: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen."

3. Promise of Answer to Prayer. ***"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened.*** Or what man is there of you, who if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children: how

much more shall your heavenly Father give the Holy Spirit to them that ask him?"

36. PARABLE OF THE GREAT SUPPER.

Luke 14: 1, 15–24.

1. The Occasion of the Parable. And it came to pass that Jesus went into the house of one of the chief Pharisees to eat bread. And one of them, that sat at meat with him, said, "Blessed is he that shall eat bread in the kingdom of God."

2. The Invitation. Then Jesus said unto him, "A certain man made a great supper, and bade many; and sent his servant at suppertime to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." And another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." And another said, "I have married a wife: and therefore I cannot come." So the servant came and shewed his lord these things.

3. The Invitation Extended to Others. Then the master of the house being angry said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind." And the servant said, "Lord, it is done as thou hast commanded, and yet there is room." And the lord said unto the servant, "Go out into the

highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."

"I believe that the Holy Ghost has called me through the gospel."

37. PARABLE OF THE PRODIGAL SON.

Luke 15.

1. The Occasion of the Parable. Then drew near unto Jesus all the publicans and sinners to hear him. And the Pharisees and scribes murmured, saying, "This man receiveth sinners and eateth with them." And he spake this parable unto them, saying:

2. The Son Lost. "A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

3. The Son in Want. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

4. The Son Penitent. And when he came to himself, he said, How many hired servants of

my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

5. The Son Found. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

6. Complaint of the Elder Son. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

"Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15: 7.

38. PARABLE OF THE RICH MAN AND LAZARUS.

Luke 16: 19–31.

1. Their State in the Present Life. Jesus said unto the Pharisees, who were covetous, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

2. Their State after Death. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my

tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

"That which is highly esteemed among men is abomination in the sight of God." Luke 16: 15.

"So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90: 12.

39. PARABLE OF THE PHARISEE AND THE PUBLICAN.

Luke 18: 9—14.

1. Occasion of the Parable. Jesus spake this parable unto certain who trusted in themselves that they were righteous, and despised others.

2. The Pharisee's Prayer. "Two men went up into the temple to pray; the one a Pharisee,

and the other a publican. The Pharisee stood and prayed thus with himself, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

3. The Publican's Prayer. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

4. Moral of the Parable. I tell you this man went down to his house justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

40. JESUS BLESSES LITTLE CHILDREN.

Matt. 19: 13—15; Mark 10: 13—16; Luke 18: 15—17.

And they brought unto him also infants, that he should put his hands on them and pray: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said: ***"Suffer little children to come unto me and forbid them not: for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."*** And he took them up in his arms, put his hands upon them, and blessed them.

"He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom." Isa. 40: 11.

41. JESUS RAISES LAZARUS FROM THE DEAD.

John 11: 1–53.

1. Sickness of Lazarus. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto Jesus, saying, "Lord, behold, he whom thou lovest is sick." When Jesus heard that, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

2. Death of Lazarus. Now Jesus loved Martha and her sister and Lazarus. Yet he abode two days in the same place. Then he said unto his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, "Lord, if he sleep he shall do well." But they thought he had spoken of taking rest in sleep. Then Jesus said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there; nevertheless let us go to him."

3. Jesus and Martha. When Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, and many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee".

Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, ***"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.*** Believest thou this?" She saith unto him, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

4. Jesus and Mary. And when she had so said, she went her way and called Mary her sister secretly, saying, "The Master is come, and calleth for thee." As soon as she heard that, she arose quickly, and came unto him, and fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, "Lord, come and see." Jesus wept. Then said the Jews, "Behold how he loved him!"

5. The Miracle. Then Jesus cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Martha saith, "Lord, by this time he stinketh: for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone. And Jesus cried with a loud voice, "Lazarus, come forth!" And he that was dead came forth, bound hand and foot with graveclothes; and his face was

bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

6. **Effects of the Miracle.** Then many of the Jews believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council; and from that day they took counsel together to put him to death.

"I believe in the resurrection of the body; and the life everlasting."

42. JESUS' LAST JOURNEY TO JERUSALEM.

Matt. 20: 17—19; Luke 18: 31—34; 19: 1—10.

1. **Jesus again Foretells his Suffering.** When Jesus for the last time went up to Jerusalem he took the twelve disciples aside, by the way, and said unto them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again." And they understood none of these things.

2. **Jesus the Guest of Zaccheus.** And Jesus entered and passed through Jericho. And behold there was a man named ***Zaccheus,*** who was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a

sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zaccheus, make haste, and come down; for to day I must abide at thy house." And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house; for as much as he also is a son of Abraham. ***For the Son of man is come to seek and to save that which was lost."***

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1: 15.

43. JESUS ENTERS JERUSALEM.

Matt. 21: 1—16; Mark 11: 1—18; Luke 19: 29—44; John 12: 1—18.

1. Preparations for the Entry. And when they drew nigh unto Jerusalem, and were come to Bethphage and Bethany at the mount of Olives, he sent two of his disciples, saying, "Go ye into the village over against you; and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say: the Lord hath need of them; and straightway he will send them." And the disciples went, and did as Jesus commanded them.

2. Jesus Hailed as the Messiah. And they brought the ass and the colt to Jesus; and they cast their garments upon the colt, and they set Jesus thereon. And much people, that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palmtrees, and went forth to meet him, for they had heard that he had raised Lazarus from the dead. And a great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. And the multitude that went before and that followed, cried, saying, *"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord, the King of Israel! Hosanna in the highest!"* (Ps. 118: 25, 26).

3. Jesus Weepeth over Jerusalem. And when he was come near, he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

4. The Entry. And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee."

5. The Children's Praise. When Jesus had entered the temple the children cried, saying, "Hosanna to the Son of David."

"Rejoice greatly, O daughter of Zion:
Shout, O daughter of Jerusalem:
Behold thy king cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
And upon a colt, the foal of an ass."

Zech. 9: 9.

"Out of the mouth of babes and sucklings thou hast perfected praise." Matt. 21: 16 (Ps. 8: 2).

44. JESUS AT THE TREASURY.

Mark 12: 41–44; Luke 21: 1–4, 37.

Jesus taught daily in the temple. One day he sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing (¼ cent). He called unto him his disciples, and said unto them, "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

"God loveth a cheerful giver." 2 Cor. 9: 7

45. PARABLE OF THE VIRGINS.

Matt. 24: 1–4; 25: 1–13.

1. The Occasion when the Parable was spoken. Jesus had departed from the temple, no more to return. And as he sat upon the mount of Olives, he said:

2. The Virgins Watching. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

3. The Midnight Cry. And at midnight there was a cry, "Behold, the bridegroom cometh; go ye out to meet him!" Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, "Give us of your oil; for our lamps are gone out." But the wise answered, saying, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

4. The Arrival of the Bridegroom. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not."

5 Moral. ***"Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."***

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

"Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any way of wickedness in me,
And lead me in the way everlasting. Ps. 139: 23, 24.

46. JESUS DESCRIBES THE LAST JUDGMENT.

Matt. 25: 31–46.

1. The Advent. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

2. Judgment of the Righteous. Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then shall the righteous answer him, saying, "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And the King shall answer and say unto them, "Verily I say

unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done unto me."

3. **Judgment of the Unrighteous.** Then shall he say also unto them on the left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not." Then shall they also answer him, saying: "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then shall he answer them, saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

4. **Execution of the Judgment.** And these shall go away into everlasting punishment; but the righteous into life eternal.

"I believe that He shall come to judge the quick and the dead — — — and the life everlasting."

PART FOURTH.

SUFFERING AND DEATH OF JESUS.

47. CONSPIRACY AGAINST JESUS.

Matt. 26: 3–16; Mark 14: 1–11; 22: 1–6.

1. The Conspiracy of the Enemies. And the feast, which is called the Passover, drew nigh. Then assembled together the chief priests, and the scribes and the elders of the people unto the palace of the high priest, who was called ***Caiaphas,*** and consulted that they might take Jesus by subtilty, and kill him. But they said, "Not on the feastday, lest there be an uproar among the people."

2. Treachery of Judas. Then entered Satan into Judas Iscariot, one of the twelve. And he went his way, and communed with the chief priests and captains, and said unto them, "What will ye give me, and I will deliver him unto you?" When they heard this, they were glad, and covenanted with him for thirty pieces of silver (about twenty one Dollars). And from that time he sought opportunity to betray him unto them in the absence of the multitude.

"The love of money is the root of all evil. 1 Tim. 6: 10.

48, THE LAST PASSOVER.

Matt. 26: 17–28; Mark 14: 12–24; Luke 22: 7–20; 1 Cor. 11: 24–25.

1. The Passover. On the first day of unleavened bread Jesus sent Peter and John, saying,

"Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." And the disciples did as Jesus had appointed them, and they made ready the passover. Now when even was come, he sat down with the twelve.

2. Institution of the Lord's Supper. And as they were eating Jesus took bread; and when he had given thanks, he broke it and gave it to the disciples, saying, "Take, eat; this is my body which is given for you; this do in remembrance of me." After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying: "Drink ye all of it; for this cup is the new testament in my blood, which is shed for you, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of me."

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26.

49. JESUS SUFFERS IN GETHSEMANE.

Matt. 26: 36—50; Mark 14: 33—46; Luke 22: 39—48.

1. Jesus in Agony and Prayer. And when they had sung a hymn, they went out into the mount of Olives. And they came to a place which was named Gethsemane. And he saith to his disciples, "Sit ye here, while I go and pray yonder." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And he was

withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." He went away again the second time, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then he cometh to his disciples, and saith unto them, "Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

2. The Betrayal. While Jesus spoke, Judas came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. And Judas gave them a sign, saying, "Whomsoever I shall kiss, that same is he; hold him fast." And forthwith he came to Jesus, and said, "Hail, Master", and kissed him. And Jesus said unto him, "Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?" Then they

came and laid hands on Jesus, and took him. Then all the disciples forsook him and fled.

"Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5: 8.

"The Lord hath laid on him the iniquity of us all." Isa. 53: 6.

50. JESUS CONDEMNED TO DEATH.

Matt. 26: 57—27: 20; Mark 14: 53—15: 19; Luke 22: 54—23: 25; John 18: 12—19:16.

1. Jesus before the Council. The chief priests and all the council sought false witnesses against Jesus, to put him to death; but found none. At last came two false witnesses, and said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." But Jesus held his peace. And the high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God." And Jesus said, "I am." Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? What think ye?" And they all condemned him to be guilty of death. And the men that held Jesus mocked him, and smote him, and some began to spit on him, and to buffet him. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away and delivered him to Pilate.

2. Death of the Traitor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and

elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? See thou to that." And he cast down the pieces of silver in the temple, and departed and went and hanged himself

3. Jesus before Pilate. The multitude began to accuse Jesus before the governor, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." And Pilate asked him, saying, "Art thou the king of the Jews?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Then Pilate said to the people, "I find no fault in this man." And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to ***Herod,*** who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. And he questioned with him in many words; but he answered him nothing. And Herod, with his men of war mocked him, and sent him again to Pilate. Now at the feast the governor was wont to release unto the people a prisoner, whom they would. Ane they had then a notable pris-

oner, a robber and murderer, called Barabbas Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" But the chief priests moved the people, and they cried out, saying, "Away with this man, and release unto us Barabbas." Pilate saith unto them, "What shall I do then with Jesus?" They all say unto him, "Let him be crucified." But Pilate wished to chastise him and release him. Then Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and put a reed in his right hand: and they bowed the knee before him and mocked him, saying, "Hail, King of the Jews!" And they spit upon him, and took the reed and smote him on the head. And Pilate brought Jesus forth unto the people and said unto them, "Behold the man!" They cried out, "Crucify him, Crucify him!"

4. Pilate passes Judgment on Jesus. Pilate sought to release Jesus: but the Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend." When Pilate heard that saying, and saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." Then answered all the people, and said, "His blood be on us, and our children!" Then he released Barabbas, and delivered Jesus to be crucified.

"I believe on Jesus Christ, who suffered under Pontius Pilate."

"He was wounded for our transgressions." Isa. 53: 5.

51. CRUCIFIXION AND DEATH OF JESUS.

Matt. 27: 31--56; Mark 15: 20--41; Luke 23: 26--49; John 19: 16--30.

1. Jesus on the Way to Golgotha. And the soldiers led Jesus out to crucify him. And he went forth bearing his cross. And they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

2. Jesus is Crucified. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they crucified him, and two thieves; the one on his right hand, and the other on his left. Then Jesus said, ***"Father, forgive them; for they know not what they do."*** And it was the third hour (9 o'clock A. M.) when they crucified him. And Pilate wrote a title in Hebrew, Greek and Latin, and put it on the cross. And the writing was, ***"Jesus of Nazareth the King of the Jews."***

3. Jesus on the Cross. And the people, and the rulers also derided him, saying, "He saved others; let him save himself, if he be Christ. If thou be the Son of God, come down from the cross." And the soldiers also mocked him, saying, "If thou be the King of the Jews, save thyself." And one of the malefactors, who were hanged, railed on him, saying, "If thou be Christ, save thyself and us." But the other

answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said unto Jesus, *"Lord, remember me when thou comest into thy kingdom."* And Jesus said unto him, *"Verily I say unto thee, to day shalt thou be with me in paradise."* Now there stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, *"Woman, behold thy son!"* Then saith he to the disciple, *"Behold thy mother!"* And from that hour that disciple took her unto his own home. Now from the sixth hour (12 o'clock) there was darkness over the land unto the ninth hour (3 o'clock P. M.). And about the ninth hour Jesus cried with a loud voice, saying, *"My God, my God, why hast thou forsaken me?"*

4. Jesus Dies. After this, Jesus knowing that all things were now accomplished that the Scripture (Ps. 69: 21) might be fulfilled, saith, *"I thirst."* And they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth. When Jesus had received the vinegar, he said, *"It is finished!"* After that Jesus cried with a loud voice, *"Father, into thy hands I commend my spirit."* And having said thus, he bowed his head, and gave up the ghost.

5. Events at the Death of Jesus. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did

quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose. Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God." And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding those things.

"I believe in Jesus Christ crucified, dead."

"Who (Jesus) was delivered for our offenses." **Rom. 4: 25.**

"The wages of sin is death." Rom. 6: 23.

"In whom we have, through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1: 7.

52. BURIAL OF JESUS.

Matt. 27: 57—66; Mark 15: 42—47; Luke 23: 50—56; John 19: 31—42.

1. Jesus' Side is Pierced. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

2. Preparation for the Burial. When the even was come, Joseph of Arimathea, an honorable counsellor, being a disciple of Jesus, but

secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. And there came also Nicodemus (who at first came to Jesus by night), and brought a mixture of myrrh and aloes. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

3. The Body of Jesus laid in the Grave. Now in the place where he was crucified there was a garden; and in the garden was a new sepulchre, which Joseph had hewn out of the rock. There laid they Jesus; and rolled a great stone to the door of the sepulchre. And the women also, who came with him from Galilee, followed after and beheld the sepulchre.

4. The Grave is Guarded. The next day the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch: go your way and make it as sure as ye can." And they went, and made the sepulchre sure, sealing the stone and setting a watch.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24.

"My flesh shall rest in hope." Acts 2: 26.

"I believe in Christ — buried — descended into hell."

PART FIFTH.

THE EXALTATION OF JESUS.

53. THE RESURRECTION OF JESUS.

Matt. 28: 1–8, 11–15; Mark 16: 1–8; Luke 24: 1–12; John 20: 1–10.

1. The Opened Grave. Upon the first day of the week, very early in the morning, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And some of the watch came into the city, and shewed unto the chief priests all the things that were done.

2. The Resurrection Declared. And Mary Magdalene, and some other women,came very early in the morning with sweet spices, that they might anoint him. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked, they saw that the stone was rolled away. Then Mary Magdalene ran and came to Peter and John, and said to them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." And the other women entered into the sepulchre and found not the body of the Lord Jesus. And as they were much perplexed thereabout, behold,

two men stood by them in shining garments. And as they were afraid the angels said unto them, "Fear not ye! Why seek ye the living among the dead? Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him." And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

3. Peter and John at the Grave. Because of the words of Mary Magdalene, Peter and John went forth, and came to the sepulchre. Peter went into the sepulchre first, and saw the linen clothes lie. Then John who had first come to the sepulchre, also went in, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

"I believe in Jesus Christ — the third day he rose again from the dead."

"Jesus Christ is declared to be the Son of God with power by the resurrection from the dead" Rom. 1: 4.

"Jesus was raised again for our justification." Rom. 4: 25.

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

"I believe in the resurrection of the body; and the life everlasting."

54. CHRIST APPEARS TO HIS DISCIPLES AFTER HIS RESURRECTION.

Matt. 28: 9, 10, 16—20; Mark 16: 9--14; Luke 24: 18--45; John 20: 11--29; 21: 1--23; 1 Cor. 15: 5--7.

1. His Appearance to Mary Magdalene. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself, and saith unto him, "Rabboni"; which is to say, Master. Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

2. His Appearance to Peter. The same day he was seen of Peter.

3. His Appearance on the Way to Emmaus. And, behold, two of them went that same day

to a village called Emmaus, which was from Jerusalem about threescore furlongs (i. e. about 6¾ miles). And they talked together of all these things which had happened. While they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And one of them, whose name was Cleopas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive." Then said he unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning

himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, that he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and they told what had happened.

4. His Appearance to the ten Apostles. And as they thus spoke, Jesus himself stood in the midst of them, and said unto them, "Peace be unto you." But they were terrified, and supposed they had seen a spirit. And he shewed them his hands and his feet. Then were the disciples glad, when they saw the Lord. And he said, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them. Then said Jesus unto them again, "Peace be unto you: as my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: ***Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained.***"

5. His Appearance to the eleven Apostles. But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

6. His Appearance at the Sea of Tiberias. According to the command of Jesus, the disciples returned to Galilee. There Jesus appeared unto seven of his disciples at the sea of Tiberias.

7. His Glorious Appearance on a Mountain in Galilee. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. There he was seen of above five hundred brethren at once, and when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, ***"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the***

Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

8. **His Appearance to James.** After that he was seen of James, the brother of the Lord.

"The Lord is risen indeed." Luke 24: 34.

55. THE ASCENSION OF JESUS.

Mark 14: 19; Luke 24: 46–52; Acts 1: 3–12.

1. **The Promise of the Holy Ghost.** And Jesus, being assembled together with the disciples, on the fortieth day after his resurrection, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. And he said unto them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

2. **Jesus Enters into his Glory.** And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, while they beheld, and was carried up into heaven; and a cloud received him out of their sight.

"And he sitteth on the right hand of God."

3. **His Second Coming Announced.** And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; who also said, "Ye men of Galilee, why stand ye gazing up into heaven?

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And they worshipped him, and returned to Jerusalem with great joy.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

"I believe in Jesus Christ — ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

PART SIXTH.

THE GOSPEL PROCLAIMED BY THE APOSTLES.

56. THE DESCENT OF THE HOLY GHOST.

Luke 24: 53; Acts 1: 13 -- 2: 41.

1. The Disciples Waiting for the Promise of the Father. After the ascension of Jesus, the Apostles with the women, and Mary, the mother of Jesus, and with his brethren were assembled in Jerusalem. There all continued with one accord in prayer and supplication; and they were continually in the temple praising and blessing God. And in those days the disciples were assembled to the number of about one hundred and twenty. And having prayed, they chose ***Matthias*** as an apostle in the place of Judas Iscariot.

2. Jesus Sends the Holy Ghost. And when the day of Pentecost (i. e. 50 days after Easter) was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, as the Spirit gave them utterance.

3. The Multitude Assembles. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came to-

gether, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, "Behold, are not all these which speak Galileans? What meaneth all this?" Others mocking said, "These are full of new wine."

4. Peter's Sermon. But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem, be it known unto you, and hearken to my words: For these are not drunken, as ye suppose. But it is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Him God hath raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

5. The Church Established. Now when they heard this, they were pricked in their heart, and

said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "***Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost***". Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

"I believe in the Holy Ghost; the Holy Christian Church, the communion of saints."

57. THE CHURCH AT JERUSALEM.

Acts 2: 42—7: 60.

1. State of the Church. All that believed continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers, and many wonders and signs were done by the apostles. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the

people. And the Lord added to the church daily such as should be saved.

2. **The Apostles Persecuted.** The miracles wrought by the apostles, and their bold preaching of Jesus and his resurrection offended the high priests and Sadducees. And the council commanded the apostles not to speak at all nor to teach in the name of Jesus. But they answered, "We ought to obey God rather than men", and they continued with great power to give witness of the resurrection of the Lord Jesus. And believers were the more added to the Lord, multitudes both of men and women. The rulers then caused the apostles to be beaten. But they rejoiced that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

3. **Deacons Chosen.** When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word". And the saying pleased the whole multitude, and they chose seven men, whom they set before the apostles; and when they had prayed, they laid their hands on them.

4. The First Martyr (A. D. 36). One of these deacons, Stephen, full of faith and power, did great wonders and miracles among the people. And certain Jews arose, disputing with him. But they were not able to resist the wisdom and the spirit with which he spake. And they stirred up the people, and the elders, and the scribes, and came upon him and caught him, and brought him to the council, and set up false witnesses, who said, "This man ceaseth not to speak blasphemous words against this holy place and the law." In his defence Stephen spoke at length, before the council, of the great things which the Lord had done since the days of Abraham, and of the constant disobedience of the people, and of their continued hardness of heart which had made them the betrayers and murderers of the Just One. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up into heaven, and saw the glory of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then they ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was ***Saul***. And Stephen called upon God, saying, ***"Lord Jesus, receive my spirit."*** And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this he fell asleep

"We must through much tribulation enter into the kingdom of God." Acts 14: 22. 1 Tim. 3: 13.

58. THE GENTILES RECEIVE THE WORD OF GOD.

Acts 8—12.

1. Persecution of the Church at Jerusalem. And at that time there was a great persecution of the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And Saul made havoc of the church, entering into every house, and hailing men and women, committed them to prison.

2. The Gospel Preached in Samaria. They that were scattered abroad now went everywhere preaching the word. And Philip, the deacon, went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. And there was great joy in that city. And when they believed, they were baptized, both men and women. And Peter and John also came thither and preached the gospel in many villages in Samaria.

3. A Man of Ethiopia is Baptized. A man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians had come to worship at Jerusalem. He was returning, and sitting in his chariot, was reading Esaias, the prophet (chap. 53: 7—8). Then the Spirit said unto Philip, "Go near, and join thyself to this chariot." And Philip heard him read and said, "Understandest thou what thou readest?" He said,

"How can I, except some man should guide me? I pray thee, of whom speaketh the prophet this?" Then Philip preached unto him Jesus. And as they went on their way they came to a certain water, and the eunuch said, "See, here is water; what doth hinder me to be baptized?" And he commanded the chariot to stand still; and they went down both into the water, and he baptized him. And the eunuch went on his way rejoicing.

4. The Conversion of Saul (A. D. 37). Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring them bound to Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest. Arise, and go into the city, and it shall be told thee what thou must do." And Saul arose from the earth; and when his eyes were opened, he saw no man, but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, to whom the Lord said in a vision, "Ananias, arise, and go to Saul, of Tarsus; for behold, he prayeth. He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And Ananias went and,

putting his hands on him, said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 20: 16). And he arose, and was baptized. And straightway he preached Christ in the synagogues, that he is the Son of God. After three years he came to his native city, Tarsus. Then the churches had rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

5. Cornelius with other Gentiles Baptized. There was a certain man in Cesarea called Cornelius, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw, in a vision, an angel who commanded him to call Peter to his house, and hear words from him whereby he and all his house should be saved. And Peter also was taught in a vision, that God gave the gift of salvation to the Gentiles as well as to the Jews. And Peter came and spake unto Cornelius, his kinsmen and near friends, of Jesus Christ, that whosoever believeth on him shall receive remission of sins through his name. And he commanded them to be baptized in the name of the Lord. And when the apostles and the brethren of Judea heard this, they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

6. The First Church among the Gentiles. Now they that were scattered abroad upon the persecution that arose about Stephen travelled abroad, preaching the word to none but the Jews. And some of them came to Antioch, and spoke unto the Grecians, preaching the Lord Jesus. And a great number believed and turned unto the Lord. When tidings of these things came to the church in Jerusalem, they sent Barnabas to Antioch. And Barnabas brought Saul to Antioch. For a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

59. PAUL THE APOSTLE TO THE GENTILES.

Acts 13—28.

1. Paul's First Missionary Journey (A. D. 45, 46). Now there were in the church at Antioch several prophets and teachers. Among them were Barnabas and Saul, who is also called Paul. As they ministered to the Lord, and fasted, the Holy Ghost said, "Send out Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed and laid their hands on them, they sent them away. On his journeys, Paul first preached the word of God in the synagogues, to the Jews; but when they rejected it, he turned to the Gentiles. And when the Gentiles heard the gospel they were glad, and glorified the word of the Lord. But the Jews, which did not believe, and some

hostile Gentiles, raised up persecution against Paul in many places, so that he was often in prison, received stripes, was beaten and stoned, and had to flee from one city to another (2 Cor. 11: 23—27). On the first missionary journey, Paul together with Barnabas visited many cities of Asia Minor, in which he preached the gospel, making many disciples and founding churches. And when they had arrived at Antioch, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

2. The Assembly at Jerusalem (A. D. 51). And certain of the Pharisees who believed had arrived from Judea at Antioch and taught, saying, "Except ye be circumcised after the manner of Moses, ye can not be saved." Now when a dissension arose, Paul and Barnabas and certain of the others were sent to Jerusalem unto the apostles and elders about this question. And Paul also brought with him Titus, a Greek (Gal. 2: 1, 2). And when they were come to Jerusalem, they were received by the church, And the apostles and elders came together to consider this matter. And the whole church decided, in accordance with the prophets, not to put the yoke on those Gentiles, who turned to God, that they should be circumcised, and keep the law of Moses. When the disciples at Antioch heard this, they rejoiced for the consolation it brought them.

3. Paul's Second Missionary Journey (A. D. 52—54). After having remained for a time

in Antioch, Paul entered upon his second missionary journey. And he went through Syria and Cilicia, confirming the churches. On this journey he found a disciple, named Timothy, whom he took with him. And they went through Phrygia and the region of Galatia. And having come down to Troas, a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, "Come over into Macedonia, and help us." From this Paul understood that the Lord had called them to preach the gospel to them. Therefore they sailed to Macedonia, taking Luke with them. And they came to several cities, among them Philippi and Thessalonica. From thence Paul came even to Athens and Corinth in Greece. In the latter city he tarried one year and six months, preaching the word of God; and many Corinthians believed and were baptized. Afterwards he returned and visited Ephesus in Asia. And having gone up and saluted the church at Jerusalem, he went down to Antioch.

4. Paul's Third Missionary Journey (A. D. 55—59). After he had spent some time at Antioch, he departed and went over all the country of Galatia and Phrygia, strengthening all the disciples, and came to Ephesus. There he taught for a space of two years, and God wrought special miracles by the hands of Paul. And the word of God grew mightily and prevailed; so that sorcery and idolatry suffered a great check in many portions of Asia. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to

go to Jerusalem and thence to *Rome;* for he desired to come even to Rome in the fullness of the blessing of the gospel of Jesus Christ (Rom. 1: 9—15; 15: 22—29). He therefore departed from Ephesus and went to Macedonia and from thence to Corinth and tarried there three months. After that he returned and came to Jerusalem at the time of Pentecost.

5. Paul's Imprisonment and Journey to Rome. But the Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, "Men of Israel, help; this is the man that teaches all men everywhere against the people and the law and this place." And the people took Paul intending to kill him. But the captain of the Roman legion took him away from them and sent him to the Roman governor at Cesarea. There Paul remained two years (A. D. 59—61), but none of his acquaintance were forbidden to minister or come unto him. And when the Jews accused him he defended himself, saying, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all." At last he appealed to Caesar. Then he was sent to Rome (autumn of the year 61), accompanied by Luke, and arrived there after a very troublesome voyage (in the spring of 62). In Rome he was allowed to dwell by himself with a soldier who kept him. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those

things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

6. The Epistles of Paul. Paul not only preached the gospel and established churches, but also constantly cared for the churches among the Gentiles. For this reason he also wrote many Epistles while on his journeys, as well as during his imprisonment, in which he expounds diverse doctrines of the gospel, reproves gainsayers, and adjusts affairs of the churches. Thirteen of his Epistles, some of which were addressed to churches, others to individuals, are preserved in the New Testament. During his second missionary journey he wrote ***Two Epistles to the Thessalonians*** (A. D. 53) from Corinth, in which he teaches them concerning the "coming of the Lord", strengthening them in the faith while they were suffering persecution. During his third missionary journey he wrote one Epistle to the churches of Galatia, two to the Corinthians and one to the Romans. The Epistle to the ***Galatians*** was written from Ephesus (A. D. 57) because of Jewish teachers who misled them, teaching that they must fulfil the law of Moses. In this Epistle he demonstrates that *man is not justified by the works of the law, but by the faith of Jesus Christ.* In the two Epistles to the ***Corinthians*** (written A. D. 58, the first from Ephesus, the second from Macedonia), he reproves their dissensions and instructs them in regard to *proper order and discipline in the church.* ***The Epistle to the Romans*** (written from Corinth in the earlier part of A. D. 59) proclaims the *Gospel as "the power of God unto salvation*

to every one that believeth." After Paul's imprisonment in Jerusalem (A. D. 59), he wrote (possibly from Rome) the Epistles to the Colossians, Philemon, Ephesians, Philippians, two to Timothy and one to Titus. In the ***Epistle to the Colossians*** he shows how *Christ is all and in all.* ***The Epistle to Philemon,*** a christian of Colossae in Phrygia, contains a pleading for a servant who had escaped from his master, but was converted by Paul. The ***Epistle to the Ephesians*** exhibits the *Church as the body of Jesus Christ.* In the ***Epistle to the Philippians*** he speaks of *joy in the Lord.* The two ***Epistles to Timothy*** and the ***Epistle to Titus*** teach how the church shall be cared for and governed. The second Epistle to Timothy was written by Paul shortly before his death. Therein he says (2 Tim. 4: 7, 8, 18), "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

60. THE LABORS OF THE TWELVE APOSTLES AND THEIR CO-LABORERS.

1. The Labors of the Twelve Apostles. Peter, James (son of Zebedee) and John, who had been the most devoted disciples of Jesus, were the principal leaders of the Christian Church

among the Jews. Peter was the first to preach the gospel both to the Jews and to the Gentiles. He was cast into prison in Jerusalem (A. D. 44), but was rescued, and from that time he journeyed about as bearer of the gospel message, especially among the Jews. During the latter part of his life he was leader of a church in Babylon (Acts 12: 1—17; 1 Cor. 9: 5; Gal. 2: 7—10; 1 Pet. 5: 13). From this place he wrote his first ***Epistle*** to the churches of Asia Minor, which had been left in distress by the imprisonment of Paul. These he exhorts to *a holy life*, *patience* and *hope* under their persecutions. Shortly before his death he wrote his ***second Epistle*** to the same churches, *warning them of false teachers*, who follow their own lusts. Concerning his death, Jesus had informed him that he should glorify God by suffering martyrdom (John 21: 18, 19). ***James*** (son of Zebedee) was beheaded (A. D. 44) in Jerusalem and became the first martyr of the apostles (Acts 12: 1, 2). His brother ***John***, the disciple whom Jesus loved, labored at first together with Peter in Palestine. During the later years of his life he ministered to churches in Asia Minor (Acts 3, 4; Gal. 2: 1—9; John 13: 23; Rev. 1—3). He has written one Gospel, three Epistles, and Revelation. His Gospel was written to show that *Jesus is the Christ, the Son of God.* Of his ***three Epistles***, the first is a general epistle to the Christians and treats of the *communion of believers in love, with the Father and with his Son, Jesus Christ.* The second and third Epistles were written to individual Christians. For the testimony of Jesus Christ, John was, for a while, in

the isle of ***Patmos.*** There Jesus Christ revealed to him *things that shall be in the kingdom of God, even to the end of the world;* and what he heard and saw he wrote in a book, which is called ***The Revelation,*** and is the only prophetic book in the New Testament (Rev. 1: 9). John lived to a great age. ***Matthew*** wrote one Gospel to Jewish christians in order to show that Jesus is the promised Messiah, who has come to fulfil the law and the prophets. All of the apostles began their work in Jerusalem, but afterwards went forth bearing witness for Jesus to all nations, preaching everywhere, the Lord working with them, and confirming the word with signs following. But Jesus had told them that the world should persecute them for His name's sake (Mark 16: 20; John 15: 20, 21).

2. Colaborers of the Apostles. Many prominent teachers labored in the earliest churches as colaborers of the Apostles. The most noteworthy are: 1) ***James,*** the Lord's brother, who became leader of the church in Jerusalem (A. D. 44), after the departure of Peter and the death of James, the Apostle. He was present at the meeting of the Apostles in Jerusalem, and was considered, like Peter and John, a pillar in the church among the Jews (Gal. 1: 19; Acts 12: 17; Gal. 2: 9). He is author of an ***Epistle***, addressed "to the twelve tribes scattered abroad", wherein he condemns *the dead faith that is without works*, and extols the Gospel *as the perfect law.* 2) ***Jude,*** brother of James, wrote a general ***Epistle*** to Christians *warning of false teachers* that turn the grace of God into lasciviousness. Among

the colaborers of Paul, the most prominent are: Barnabas, Titus, Timothy, Luke and Apollos. Barnabas labored together with Paul up to the time of the latter's second missionary journey (Acts 15: 34—38). ***Titus*** was authorized by Paul to regulate the affairs of the church in the isle of ***Crete;*** where he received his Epistle from Paul. ***Timothy*** accompanied Paul on the latter's second and third missionary journeys and served with him in the gospel, as a son with the father (Phil. 2: 22). Paul gave the church in Ephesus into his charge, and in that place he received his two Epistles from Paul. ***Luke,*** the physician, was Paul's companion during the second and third journeys, and also on the journey to Rome where he also remained with him (Col. 4: 14; Acts 16: 10; 20: 5; 28: 16; 2 Tim. 4: 11; Philem. 24). He wrote a Gospel and the Acts of the Apostles. His ***Gospel***, written to Gentile Christians, proclaims *Jesus as the merciful Savior of all men.* In the Acts he gives a record of how the gospel spread from Jerusalem, among Jews and Gentiles, even to Rome. ***Apollos*** came to Ephesus after Paul's second journey. He was an Alexandrian Jew, eloquent and mighty in the Scriptures, but knew only of the baptism of John. In Ephesus he was more perfectly instructed in the way of the Lord. From thence he passed into Greece where "he mightily convinced the Jews publicly, showing by the Scriptures that Jesus was Christ". He became teacher in the church in Corinth (Acts 18: 24—19: 1; 1 Cor. 3: 6). He is considered by many as the author of the ***Epistle to the Hebrews,*** the author of which is unknown.

This is a general Epistle to Jewish Christians, in which they are exhorted to hold fast the profession of faith without wavering, and which proves that Jesus is the Messiah, in whom the types of the Old Testament are fulfilled. ***Mark,*** a nephew of Barnabas, had his home in Jerusalem. He labored with Paul, Barnabas and Peter (Col. 4: 10; Acts 12: 12, 25; 15: 38; Philem. 24; 1 Pet. 5: 13). He wrote a ***Gospel*** for Gentile Christians, in which Jesus is represented as the mighty Savior. All the books of the New Testament were written in the Greek language.

"Thy kingdom come."

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EGYPT
AND THE
PENINSULA OF SINAI
ILLUSTRATING
THE EXODUS
SCALE OF MILES
0 30 60
THE GREAT SEA
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MT. CASIUS
Land of the Philistines
Beer-sheba
El Arish
Ziklag
Rehoboth
Hormah
Kadesh-barnea
Salt Sea
Dead Sea
Mt. Hor
Sela Petra
Bozrah
Land of Moab
Land of Edom
Zoan Tanis
Hanes Tahpanhes
Daphnae
Succoth Pithom
Rameses
Land of GOSHEN
Bitter Lakes
Pi-hahiroth
Baal-zephon
Shur
Wilderness
Way of Shur
Way of the Philistines
Way of the Red Sea
Wilderness of Etham
Wilderness of Paran
Wilderness of Zin
Wilderness of Sin
Desert of the Wanderings
Ezion-geber
Elath
Land of Midian
Gulf of Akabah
Mt. Sinai
Mt. Horeb
Rephidim
Wells of Moses
Ayun Musa
Suez
Pyramids of Gizeh
Memphis
Noph
Mit Rahineh
Heliopolis
On
Beth-shemesh
(Cairo)
Birket el-Ketrun
Arsinoe
Heracleopolis
NAPHTUHIM
PATHROS
GULF OF SUEZ
RED SEA
Bay of Suez
Shihor
Sihor-libnath
Land of Goshen
Land of Pithom
Land of Succoth
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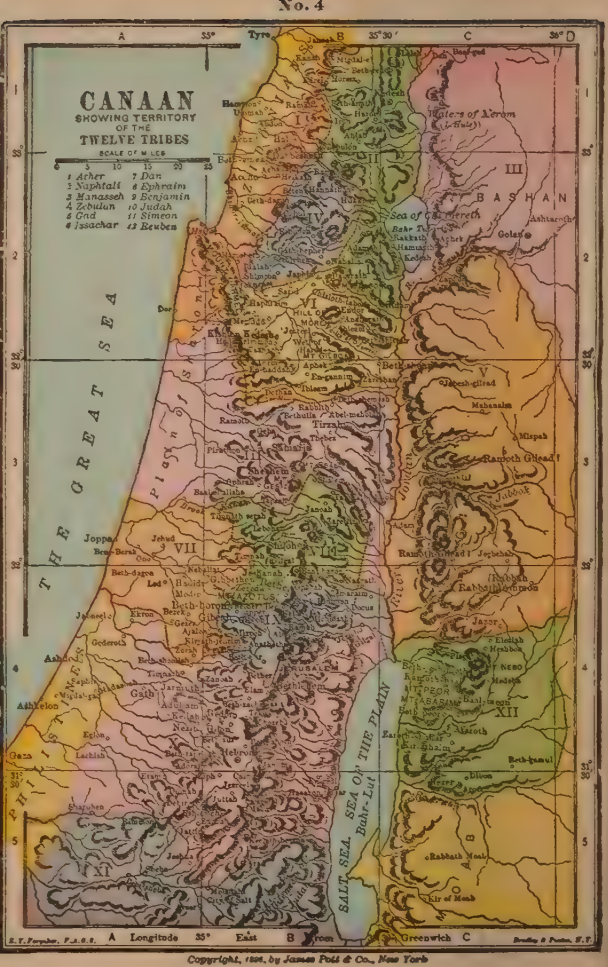
Land of Daphnae
Land of Succoth
Land of Pithom
Land of Rameses
Land of Goshen



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Tyre
Ptolemais
Dor
Caesarea
Strato's Tower
Joppa
Yafa
Ashdod
Ashkelon
Gaza
Lydda
Ramah
Jericho
Hebron
Machaerus
Dibon
Arnon
Masada
Bethsaida Julias
Chorazin
Capernaum
Magdala
Tiberias
Sea of Galilee
Gennesaret
Nazareth
Cana
Jezreel
Shechem
Samaria
Sebaste
Jenin
Ramoth Gilead
Philadelphia
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Pella
Scythopolis
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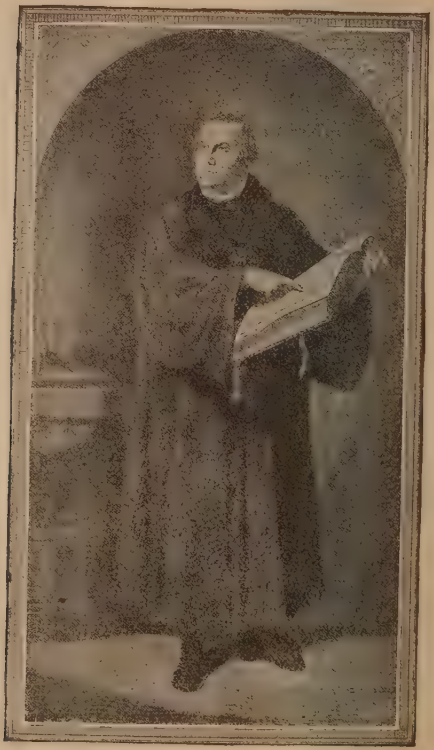

DR. MARTIN LUTHER.
Born Nov. 10, 1483; deceased Febr. 18, 1546.

DR. MARTIN LUTHER'S

SMALL CATECHISM

WITH

EXPLANATION

BY AUTHORITY OF THE EVANGELICAL LUTHERAN
AUGUSTANA SYNOD IN NORTH AMERICA.

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Tenth Revised Edition

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DR. MARTIN LUTHER'S
SMALL CATECHISM

PART ONE
THE TEN COMMANDMENTS.

The First Commandment.

I am the Lord thy God.
Thou shalt have no other gods before Me.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain;

for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this commandment?

We should so fear and love God,

as not to curse, swear, conjure, lie, or deceive by His name,

but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

The Third Commandment.

Remember the Sabbath day to keep it holy.

What is meant by this commandment?

We should so fear and love God,
as not to despise His Word and the preaching of the gospel,
but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother,
that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God,
as not to despise nor displease our parents and superiors,
but honor, serve, obey, love and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God,
as not to do our neighbor any bodily harm or injury,
but rather assist and comfort him in danger and want.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God,
as to be chaste and pure in our words and deeds,
each one also loving and honoring his wife or her husband.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God,
as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means,

but rather assist him to improve and protect it.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God,

as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor,

but apologize for him, speak well of him, and put the most charitable construction on all his actions.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God,

as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right,

but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God,

as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle,

but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these commandments?

He says:

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this declaration?

God threatens to punish all those who transgress these commandments;

we should, therefore, dread His displeasure, and not act contrarily to these commandments.

But He promises grace and every blessing to all who keep them;

we should, therefore, love and trust in Him, and cheerfully do what He has commanded us.

PART TWO
THE CREED.

The First Article.

of creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind,

together with my raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessaries of life;

protects me from all danger, and preserves me and guards me against all evil;

all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me;

for all which I am in duty bound to thank and praise, serve and obey Him.

This is most certainly true.

I believe in Jesus Christ His only Son, our Lord,

who was conceived by the Holy Ghost, born of the Virgin Mary;

suffered under Pontius Pilate,

was crucified, dead and buried;

He descended into hell;

the third day He rose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

from thence He shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;

who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death;

in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness,

even as He is risen from the dead, and lives and reigns to all eternity.

This is most certainly true.

The Third Article.

of sanctification.

I believe in the Holy Ghost,

the holy Christian Church, the Communion of Saints;

the Forgiveness of sins;

the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him;

but the Holy Ghost has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith;

in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian

preserves it in union with Jesus Christ in the true faith;

in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers,

and will raise up me and all the dead at the last day,

and will grant everlasting life to me and to all who believe in Christ.

This is most certainly true.

PART THREE

THE LORD'S PRAYER.

Our Father who art in heaven.

What is meant by this?

God would thereby affectionately encourage us to believe that He is truly our Father and that we are His children indeed,

so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

The First Petition.

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself;

but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the Word of God is taught in its truth and purity,

and we, as children of God, lead holy lives in accordance with it;

But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us;

from this preserve us, heavenly Father!

The Second Petition.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer,

but we pray in this petition that it may come unto us also.

How is this effected?

When our heavenly Father gives us His Holy Spirit,

so that by His grace we believe His holy Word,

and live a godly life here on earth, and in heaven for ever.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer;

but we pray in this petition that it may be done by us also.

How is this effected?

When God frustrates and brings to naught every evil counsel and purpose,

which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh;

and when He strengthens us and keeps us steadfast in His Word and in the faith, even unto our end.

This is His gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed without our prayer even to the wicked also their daily bread;

but we pray in this petition that He would make us sensible of His benefits, and enable us to receive our daily bread with thanksgiving.

bread"?

All things that pertain to the wants and the support of this present life;

such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses,
as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition,

that our heavenly Father would not regard our sins, nor deny us our requests on account of them;

for we are not worthy of anything for which we pray, and have not merited it;

but that He would grant us all things through grace,

although we daily commit much sin, and deserve chastisement alone.

We will, therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin;

but we pray in this petition that God would so guard and preserve us,

that the devil, the world and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins;

and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary,

that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character,

arrive, grant us a happy end,

and graciously take us from this world of sorrow to Himself in heaven.

Amen.

What is meant by this word?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him;

for He Himself has commanded us to pray in this manner,

and has promised that He will hear us.

Amen, Amen, that is, Yea, yea, it shall be so.

PART FOUR

THE SACRAMENT OF HOLY BAPTISM.

I.

What is baptism?

Baptism is not simply water,
but it is the water comprehended in God's command,
and connected with God's Word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew:

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you.

II.

What gifts or benefits does baptism confer?

It worketh forgiveness of sins,
delivers from death and the devil,

who believe, as the Word and promise of God declare.

What are such words and promises of God?

Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark:

He that believeth and is baptized shall be saved;

but he that believeth not shall be damned.

III.

How can water produce such great effects?

It is not the water indeed that produces these effects,

but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water.

For the water, without the Word of God, is simply water and no baptism.

But when connected with the Word of God, it is a baptism,

that is, a gracious water of life and a washing of regeneration in the Holy Ghost;

as St. Paul says to Titus, in the third chapter (verses 5—8):

According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

which He shed on us abundantly through Jesus Christ our Saviour;

that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying.

IV.

What does such baptizing with water signify?

It signifies

that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts,

and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says:

We are buried with Christ by baptism into death;

that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

PART FIVE

THE SACRAMENT OF THE ALTAR,

OR

THE LORD'S SUPPER.

I.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine,
given unto us Christians to eat and to drink,
as it was instituted by Christ Himself.

Where is it so written?

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread;
and when He had given thanks, He brake it and gave it to His disciples, saying,
Take, eat; this is my body, which is given for you;
this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,

and when He had given thanks, He gave it to them, saying,

Drink ye all of it;

this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins;

this do, as oft as ye drink it, in remembrance of Me.

II.

What benefits are derived from such eating and drinking?

They are pointed out in these words *Given, and shed for you, for the remission of sins.*

Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament.

For where there is remission of sins, there are also life and salvation.

III.

How can bodily eating and drinking produce such great effects?

The eating and the drinking, indeed, do not produce them,

but the words which stand here, namely: *Given, and shed for you, for the remission of sins.*

These words, together with the bodily eating and drinking, are the chief things in the Sacrament;

and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

IV.

Who is it, then, that receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline;

but he is truly worthy and well prepared, who believes these words: *Given, and shed for you, for the remission of sins.*

But he who does not believe these words, or who doubts, is unworthy and unfit;

for the words: *for you,* require truly believing hearts.

EXPLANATION

OF

MARTIN LUTHER'S SMALL CATECHISM

INTRODUCTION

1. *What should be our chief concern in this life?*

Our chief concern in this life should be that we might be saved.

Seek ye first his kingdom, and his righteousness. Matt. 6. 33.

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Matt. 16. 26.

God would have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2. 4.

2. *In whom are we to seek our salvation?*

We are to seek our salvation in God.

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. John 17. 3.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. 45. 22.

3. *When were we first brought to God?*

We were first brought to God in baptism, whereby we became the children of God and members of His Church.

Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. Gal. 3. 26, 27.

4. *Where do we receive the true knowledge of God?*

In the Bible.

From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3. 15.

5. *What is the Bible?*

The Bible is the Word of God, written by prophets, evangelists and apostles, who were inspired by the Holy Spirit.

No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. 2 Peter 1. 21.

The books of the Old Testament are:

1. Historical: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther;

2. Doctrinal: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon;

3. Prophetical: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The books of the New Testament are:

1. Historical: The Gospels of Matthew, Mark, Luke, John, and The Acts of the Apostles;

2. Doctrinal: Letters of Paul to the Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, and Philemon; the letter to the Hebrews, the letters of James, I and II Peter, I, II, and III John, and Jude.

3. The Prophetical: Revelation of John.

6. *How is the Bible divided as to its contents?*

The Bible is divided as to its contents into the law and the gospel.

The law was given through Moses; grace and truth came through Jesus Christ. John 1. 17.

7. *What is the law?*

The law is God's command that we should be holy in heart and life.

Ye shall be holy; for I Jehovah your God am holy. Lev. 19. 2.

8. *What is the gospel?*

The gospel is the glad tidings that God in His great love sent His Son, Jesus Christ, into the world to save sinners.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3. 16.

PART ONE

The Ten Commandments.

Exodus 20; Deuteronomy 5.

9. *What are the ten commandments?*

The ten commandments are a summary of the law.

10. *How did God give man His law before it was revealed in the Bible?*

God gave His law in the conscience of man which commands and approves the good, but forbids and condemns the evil.

When Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them. Rom. 2. 14, 15.

11. *What is the great commandment of the law?*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. Matt. 22. 37-40.

THE FIRST TABLE OF THE LAW

(The first three commandments.)

Love to God.

THE FIRST COMMANDMENT.

I am the Lord thy God.

Thou shalt have no other gods before Me.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

12. *What does God forbid in the first commandment?*

God forbids us to worship other gods.

Images.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them. Ex. 20. 3, 4, 5.

Created Things.

They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. Rom. 1. 25.

Man.

Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. Jer. 17. 5.

Money and Property.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God. 1 Tim. 6. 17.

Other Objects.

My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Jer. 2. 13.

My little children, guard yourselves from idols. 1 John 5. 21.

13. *What does God command in the first commandment?*

God commands us to fear and love Him above everything else and to put all our trust in Him alone.

Fearing God.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

Loving God.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John 5. 3.

Trusting God.

Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Ps. 37. 5.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain;

for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this commandment?

We should so fear and love God,

as not to curse, swear, conjure, lie, or deceive by His name,

but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

14. *What does God forbid in the second commandment?*

God forbids us to use His name without reverence and sincerity or for unholy purposes.

Without Reverence.

Holy and reverend is his name. Ps. 111. 9.

Without Sincerity.

This people honoreth me with their lips;
But their heart is far from me. Matt. 15. 8.

For Unholy Purposes.

There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. Deut. 18. 10, 11.

15. *How is the name of God commonly taken in vain?*

The name of God is commonly taken in vain by profanity and perjury.

Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of of the evil one. Matt. 5. 37.

16. *What is perjury?*

Perjury consists in saying under oath what is false or uncertain; in using ambiguous language in the taking of an oath, or in breaking a promise made under lawful oath.

Ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah. Lev. 19. 12.

A false witness shall not be unpunished;
And he that uttereth lies shall not escape. Prov. 19. 5.

17. *What does God command in the second commandment?*

God commands us to keep His name holy, to call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

Call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4. 6.

The name of Jehovah is a strong tower;
The righteous runneth into it, and is safe. Prov. 18. 10.

The Third Commandment.

Remember the sabbath day to keep it holy.

What is meant by this commandment?

We should so fear and love God,

as not to despise His Word and the preaching of the gospel,

but deem it holy, and willingly hear and learn it.

18. *What does God command in the third commandment?*

God commands us to keep the Lord's day holy and willingly hear and learn the Word of God, both in our homes and together with the congregation in the house of God.

How amiable are thy tabernacles,
Jehovah of hosts!
Blessed are they that dwell in thy house:
They will be still praising thee. Ps. 84. 1, 4.

Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God. Ex 20. 9, 10.

The sabbath was made for man, and not man for the sabbath. Mark 2. 27.

And Jesus entered, as his custom was, into the synagogue on the sabbath day. Luke 4. 16.

Blessed are they that hear the word of God, and keep it. Luke 11. 28.

19. *What does God forbid in the third commandment?*

God forbids us to despise His Word and the preaching of the gospel.

Whoso despiseth the word bringeth destruction on himself;

But he that feareth the commandment shall be rewarded. Prov. 13. 13. Hebr. 10. 25.

THE SECOND TABLE OF THE LAW

(The last seven commandments.)

Love to Our Neighbor.

20. *Who is our neighbor?*

Every man is our neighbor.

He made of one every nation of men to dwell on all the face of the earth. Acts 17. 26.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother,

that thy days may be long in the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God,

as not to despise nor displease our parents and superiors,

but honor, serve, obey, love and esteem them.

21. *What does God command in the fourth commandment?*

God commands us to love and honor our parents and others, who have parental care

over us, and to obey and serve them in all things that are not contrary to the commandments of God.

Children.

Ye shall fear every man his mother, and his father. Lev. 19. 3.

Children, obey your parents in all things, for this is well-pleasing in the Lord. Col. 3. 20.

Servants.

Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord. Col. 3. 22.

Church Members.

Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account. Heb. 13. 17.

Citizens.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Rom. 13. 1.

We must obey God rather than men. Acts 5. 29.

22. *What promise has God connected with obedience to the fourth commandment?*

The promise of abiding blessings on earth both to individuals and to whole nations.

Honor thy father and mother (which is the first commandment with promise). Eph. 6. 2.

23. *What does God forbid in the fourth commandment?*

God forbids us to despise, or with words and deeds to displease, our parents or others who have parental care for us.

Hearken unto thy father that begat thee,
And despise not thy mother when she is old. Prov. 23. 22.

He that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. Rom. 13. 2.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God,

as not to do our neighbor any bodily harm or injury,

but rather assist and comfort him in danger and want.

24. *What does God forbid in the fifth commandment?*

God forbids us to shorten or endanger our neighbor's life or our own, and in anger, hatred or revenge to do harm to anyone.

Murder and Suicide.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Gen. 9. 6.

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1 John 3. 15.

Thou shalt not hate thy brother in thy heart. Lev. 19. 17.

Do thyself no harm. Acts 16. 28.

Vices that Shorten Human Life.

Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. Rom. 13. 13.

25. *What does God command in the fifth commandment?*

To care for our own and our neighbor's life as a gift of God, to live peaceably with our neighbor, and to help and assist him in danger and want.

The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh. Prov. 11. 17.

If it be possible, as much as in you lieth, be at peace with all men. Rom. 12. 18.

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 1 John 3. 17.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God,

as to be chaste and pure in our words and deeds,

each one also loving and honoring his wife or her husband.

26. *What does God forbid in the sixth commandment?*

God forbids all unchastity in desire, thought, word and deed, within as well as without the married state.

Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 5. 28.

Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor. 6. 18.

Let marriage be had in honor among all. Heb. 13. 4.

27. *What is marriage?*

Marriage is a holy estate, ordained by God, in which one man and one woman shall live

together as husband and wife for their mutual help and for the increase and nurture of the race.

And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. Gen. 2. 18.

And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth. Gen. 1. 28.

For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. Matt. 19. 5, 6.

Let marriage be had in honor among all. Heb. 13. 4.

28. *What does God command in the sixth commandment?*

God commands us to be chaste in heart, to live a pure life in word and deed, and that husband and wife love and honor each other.

Blessed are the pure in heart: for they shall see God. Matt. 5. 8.

Create in me a clean heart, O God;
And renew a right spirit within me. Ps. 51. 10.

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own. 1 Cor. 6. 19.

As the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. Eph. 5. 24, 25.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God,

as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means,

but rather assist him to improve and protect it.

29. *What does God forbid in the seventh commandment?*

God forbids us to rob our neighbor of any of his earthly possessions.

Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Lev. 19. 13.

Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire. Jer. 22. 13.

You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Lev. 19. 35.

He also that is slack in his work
Is brother to him that is a destroyer. Prov. 18. 9.

30. *What does God command in the seventh commandment?*

God commands us to be honest and industrious and lovingly to serve one another.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. Luke 16. 10.

If any will not work, neither let him eat. 2 Thess. 3. 10.

Using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God. 1 Peter 4. 9, 10.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God,
as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor,

but apologize for him, speak well of him, and put the most charitable construction on all his actions.

31. *What does God forbid in the eighth commandment?*

God forbids us to injure the good name and reputation of our neighbor through falsehood, betrayal, or slander.

A good name is rather to be chosen than great riches,
And loving favor rather than silver and gold. Prov. 22. 1.

Lie not one to another. Col. 3. 9.

He that goeth about as a talebearer revealeth secrets;
But he that is of a faithful spirit concealeth a matter. Prov. 11. 13.

32. *What does God command in the eighth commandment?*

God commands us to speak well of our neighbor, to put the kindest construction on all his actions, and always to speak the truth.

Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. Eph. 4. 25.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God,

as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right,

but be ready to assist and serve him in the preservation of his own.

33. *What does God forbid in the ninth commandment?*

God forbids greed, envy, and every evil desire to possess our neighbor's property.

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12. 15.

For the love of money is a root of all kinds of evil. 1 Tim. 6. 10.

34. *What does God command in the ninth commandment?*

God commands us to be content with our portion, and not to begrudge our neighbor

his possessions, but willingly help him to keep his own.

Godliness with contentment is great gain. 1 Tim. 6. 6.

Not looking each of you to his own things, but each of you also to the things of others. Phil. 2. 4.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God,

as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle,

but use our endeavors that they may remain and discharge their duty to him.

35. *What does God forbid in the tenth commandment?*

God forbids us to begrudge our neighbor his property and the happiness of his home, or to desire to disturb it in any way.

Let no man seek his own, but each his neighbor's good. 1 Cor. 10. 24.

36. *What does God command in the tenth commandment?*

God commands us to rejoice with our neighbor in the happiness of his home life and earnestly seek to promote it.

Let each one of us please his neighbor for that which is good, unto edifying. Rom. 15. 2.

Love worketh no ill to his neighbor. Rom. 13. 10.

What does God declare concerning all these commandments?

He says:

I the Lord thy God am a jealous God,

visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

and showing mercy unto thousands of them that love me and keep my commandments.

What is meant by this declaration?

God threatens to punish all those who transgress these commandments;

we should, therefore, dread His displeasure, and not act contrarily to these commandments.

But He promises grace and every blessing to all who keep them;

we should, therefore, love and trust in Him, and cheerfully do what He has commanded us.

37. *What is the purpose of God's threat?*

The purpose of God's threat is to cause us to fear God so that we do not sin against His commandments.

O ye that love Jehovah, hate evil. Ps. 97. 10.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. James 2. 10.

38. *What is sin?*

Sin is everything contrary to the will of God.

Every one that doeth sin doeth also lawlessness; and sin is lawlessness. 1 John 3. 4.

39. *Name the two kinds of sin.*

Original sin and actual sin.

40. *What is original sin?*

Original sin is our inherited tendency to do that which is evil, and our disinclination and inability to do that which is good.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. Rom. 7. 18.

We were by nature children of wrath even as the rest. Eph. 2. 3.

I had not known coveting, except the law had said, Thou shalt not covet. Rom. 7. 7.

41. *What is actual sin?*

Actual sin is every thought, word and deed by which we break the law of God.

The lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. James 1. 15.

Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings. Matt. 15. 19.

To him therefore that knoweth to do good, and doeth it not, to him it is sin. James 4. 17.

Remark: Actual sins committed with full knowledge and consent are called intentional sins; those committed in ignorance and rashness are called unintentional.

42. *What is the purpose of God's promise?*

The purpose of God's promise is to cause us to love Him, to trust in Him, and willingly to live according to His commandments.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

43. *Can we so keep the commandments of God as to become righteous before Him?*

No, our inherited sinfulness cannot be entirely overcome, and for this reason we sin in many ways.

By the works of the law shall no flesh be justified in his sight; all have sinned, and fall short of the glory of God. Rom. 3. 20, 23.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1. 8.

44. *What then is the purpose of the law?*

The law teaches us to know and to grieve over our sins,

directs us to Christ,

and continues to make known to us God's good and perfect will.

I had not known sin, except through the law. Rom. 7. 7.

The law is become our tutor to bring us unto Christ, that we might be justified by faith. Gal. 3. 24.

Christ is the end of the law unto righteousness to every one that believeth. Rom. 10. 4.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law. Rom. 3. 31.

I delight in the law of God after the inward man. Rom. 7. 22.

PART TWO

The Articles of Faith.

(The Creed.)

45. *What are the articles of faith?*

The articles of faith are the common confession of the Christian Church concerning the Triune God and His works.

46. *What is God?*

God is a spirit with all the highest perfections: eternal and unchangeable, everywhere present, almighty, all-knowing, all-wise, holy, righteous, true, good and merciful.

God is a Spirit.

God is a Spirit: and they that worship him must worship in spirit and truth. John 4. 24.

God is Eternal.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God. Ps. 90. 2.

God is Unchangeable.

Thou art the same,
And thy years shall have no end. Ps. 102. 27.

God is Everywhere Present.

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence? Ps. 139. 7.

God is Almighty.

Our God is in the heavens:
He hath done whatsoever he pleased. Ps. 115. 3.

God is All-knowing.

And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do. Heb. 4. 13.

God is All-wise.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! Rom. 11. 33.

God is Holy.

Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. Isa. 6. 3.

God is Righteous.

Righteous art thou, O Jehovah,
And upright are thy judgments. Ps. 119, 137.

God is True.

For the word of Jehovah is right;
And all his work is done in faithfulness. Ps. 33. 4.

God is Good.

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever. Ps. 118. 1.

God is Merciful.

Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness. Ps. 103. 8.

God is Love.

God is love. 1 John 4. 8.

47. *How is God Triune?*

God is one, but in the Godhead there is an eternal trinity, the Father, the Son, and the Holy Spirit.

Jehovah our God is one Jehovah. Deut. 6. 4.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Matt. 28. 19.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. 2 Cor. 13. 14.

THE FIRST ARTICLE

Of God the Father and the Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind,

together with my raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessaries of life;

protects me from all danger, and preserves me and guards me against all evil;

all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me;

for all which I am in duty bound to thank and praise, serve and obey Him.

This is most certainly true.

48. *What do you confess by the words, "Maker of heaven and earth"?*

I confess that in the beginning God, by His Word, brought forth all things, visible and invisible.

In the beginning God created the heavens and the earth. Gen. 1. 1.

In him were all things created, in the heavens and upon the earth, things visible and things invisible. Col. 1. 16.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. Hebr. 11. 3.

49. *Which are the foremost of God's creatures?*

Angels and men are the foremost among the creatures of God.

50. *What are the angels?*

Angels are spirits, endowed by God with wisdom, holiness, power and blessedness.

51. *Did all the angels remain in their original glory?*

No, the devil and his angels fell away from God and became evil.

The devil standeth not in the truth, because there is no truth in him. John 8. 44.

And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Jude 6.

52. *What is the employment of the good angels?*

The good angels praise God, carry out His commands, and serve and protect them that shall inherit salvation.

Bless Jehovah, ye his angels,
That are mighty in strength, that fulfil his word,
Hearkening unto the voice of his word. Ps. 103, 20.

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? Heb. 1. 14.

There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. Matt. 18. 10.

53. *What is the employment of the evil angels?*

The evil angels oppose God's will, and seek to lead us into sin and unbelief, thereby bringing us into ruin and destruction.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter 5. 8.

Matt 12. 24—26; Eph. 6. 12.

54. *How did God create the first man?*

God created man in His own image so that he was like unto God in wisdom, holiness and blessedness.

God said, Let us make man in our image, after our likeness: And God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1. 26, 27.

55. *Did man remain as God created him?*

No; man fell into sin, lost the image of God, and became darkened in understanding, perverted in will, and wretched in feeling.

Through the one man's disobedience the many were made sinners. Rom. 5. 19.

All have sinned, and fall short of the glory of God. Rom. 3. 23.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. 1 Cor. 2. 14.

The wicked flee when no man pursueth. Prov. 28. 1.

56. *What is the result of the fall into sin?*

The result of the fall into sin is death: spiritual, bodily and eternal.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2. 17.

The wages of sin is death. Rom. 6. 23.

Spiritual Death.

Ye were dead through your trespasses and sins. Eph. 2. 1.

Bodily Death.

Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

Eternal Death.

Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. Matt. 25. 41. Mark 9. 48; Rev. 20. 14.

Remark: Death in every sense means separation. In spiritual death the soul is separated from God; in bodily death the soul is separated from the body; in eternal death the body and the soul are separated from God and cast into everlasting darkness.

57. *Did God reject the fallen human race?*

No; from eternity God determined upon the salvation of man, after the fall He promised a Saviour, and in the fulness of time He sent His only Son to be the Saviour.

God chose us in him before the foundation of the world. Eph. 1. 4.

When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. Gal. 4. 4, 5.

58. *What is God's relation to His creation?*

God cares for everything, sustains and directs all things in accordance with His wisdom.

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not ye of much more value than they? Matt. 6. 26.

Casting all your anxiety upon him, because he careth for you. 1 Peter 5. 7.

He is before all things, and in him all things consist. Col. 1. 17.

59. *What do we call God's care for His creation?*

God's providence.

60. *How does God manifest His providence toward you?*

God provides me abundantly with all necessaries of life, protects me from all danger,

and preserves me and guards me against all evil.

The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing. Ps. 145. 15, 16.

Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. Nah. 1. 7.

61. *What moves God to bestow upon you all His benefits?*

God bestows all His benefits upon me out of pure paternal goodness and mercy without any merit or worthiness in me.

This I recall to my mind; therefore have I hope.
It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. Lamentations 3. 22.

Jehovah is good to all;
And his tender mercies are over all his works. Ps. 145. 9.

62. *Since God cares for all things, what should be our relation to everything He has created?*

We should never abuse, or mistreat anything which God has created.

A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cruel.
Prov. 12. 10.

63. *What do you owe God for all His benefits?*

I am in duty bound to thank and praise, serve and obey Him.

Bless Jehovah, O my soul,
And forget not all his benefits. Ps. 103. 2.
As for me and my house, we will serve Jehovah.
Josh. 24. 15.

THE SECOND ARTICLE

Of God the Son and Redemption.

I believe in Jesus Christ His only Son, our Lord,

who was conceived by the Holy Ghost, born of the Virgin Mary;

suffered under Pontius Pilate,

was crucified, dead and buried;

He descended into hell;

the third day He rose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

from thence He shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;

who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death;

in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness,

even as He is risen from the dead, and lives and reigns to all eternity.

This is most certainly true.

64. *What do you believe and confess concerning the person of Jesus Christ?*

I believe and confess that Jesus Christ is true God, begotten of the Father from eternity, also true man, born of the Virgin Mary.

In the beginning was the Word, and the Word was with God, and the Word was God. John 1. 1.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. John 1. 14.

In him dwelleth all the fulness of the Godhead bodily. Col. 2. 9.

65. *Was Christ, as a man, like us in all things?*

Christ, as a man, was like us in all things, except that He was without sin.

We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Hebr. 4. 15.

66. *What does the name Jesus mean?*

The name Jesus means Saviour.

Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Matt. 1. 21.

Neither is there any other name under heaven, that is given among men, wherein we must be saved. Acts 4. 12.

67. *Why is Jesus also called Christ?*

Jesus is called Christ, because He is the Messiah: the Prophet, High priest and King promised in the Old Testament.

For there is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2. 11.

Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. Acts 10. 38.

68. *What is meant by the prophetic office of Christ?*

In His prophetic office Christ teaches us God's will concerning our salvation.

I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. Deut. 18. 18.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds. Hebr. 1. 1, 2.

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. John 1. 18.

69. *What is meant by the high priestly office of Christ?*

In His high priestly office Christ, in perfect obedience to His heavenly Father, fulfilled the law in our stead, and once and for all offered up Himself for our sins, wherefore He ever liveth to make intercession for us.

Christ has fulfilled the law in our stead.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. Matt. 5. 17. Rom. 5. 9, 18; 8. 3, 4.

Christ offered up Himself for our sins.

Such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like these high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. Hebr. 7, 26, 27.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53. 5.

Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit. 1 Peter 3. 18.

Christ makes intercession for us.

Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Rom. 8: 34.

Hebr. 7. 24, 25; John 17.

70. *What did Christ accomplish by His work of redemption?*

Christ delivered us from the curse of the law and the power of the devil, redeemed us unto God with His blood, and thus reconciled us unto God, and secured unto us eternal righteousness, innocence and blessedness.

He is the propitiation for our sins; and not for ours only, but also for the whole world. 1 John 2. 2.

Christ redeemed us from the curse of the law, having become a curse for us. Gal. 3. 13.

God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 2 Cor. 5. 19.

Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation. Rev. 5. 9.

71. *Of what does the resurrection of Christ assure us?*

Christ's resurrection assures us that He, who overcame sin, death and the devil, is truly the Son of God and gives everlasting life to all who believe in Him.

Jesus Christ our Lord was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. 1. 4.

Jesus our Lord was delivered up for our trespasses, and was raised for our justification. Rom. 4. 25.

O death, where is thy victory? O death, where is thy sting? Thanks be to God, who giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 55, 57.

72. *What is meant by the ascension of Christ?*

By the ascension of Christ is meant that He returned into heaven and resumed the glory which He had with the Father before the world was.

Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 17. 5.

It came to pass, while he blessed them, he parted from them, and was carried up into heaven. Luke 24. 51.

73. *What is meant by the kingly office of Christ?*

In His kingly office Christ rules over all creation and governs, preserves and defends His Church forever.

Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Matt. 28. 18.

He must reign, till he hath put all his enemies under his feet. 1 Cor. 15. 25.

And he hath on his garment and on his thigh a name written, King of kings, and Lord of lords. Rev. 19. 16.

74. *What do you believe and confess concerning Christ as your redeemer?*

I believe and confess that Jesus Christ is my Lord, who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death.

To this end was the Son of God manifested, that he might destroy the works of the devil. 1 John 3. 8.

Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ. 1 Peter 1. 18, 19.

75. *Why did Christ redeem you?*

Christ redeemed me in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, and lives and reigns to all eternity.

He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. 2 Cor. 5. 15.

76. *Is Christ no longer present on the earth?*

Christ is with us always, though unseen, until the end of the world.

I am with you always, even unto the end of the world. Matt. 28. 20.

77. *What is meant by the words "He shall come to judge the quick and the dead"?*

At the last day Christ will come again in glory to judge all men, the living as well as the dead.

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. Matt. 25. 31, 32.

We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. 2 Cor. 5. 10.

Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. Matt. 24. 36.

78. *How shall Christ judge all men?*

Christ shall say to the righteous: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

To the wicked He shall say: Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

And these shall go away into eternal punishment: but the righteous into eternal life. Matt. 25: 34, 41, 46.

THE THIRD ARTICLE

Of God the Holy Ghost and Sanctification.

I believe in the Holy Ghost;

the holy Christian Church, the Communion of Saints;

the Forgiveness of sins;

the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ, or come to Him;

but the Holy Spirit has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith;

in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith;

in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers,

and will raise up me and all the dead at the last day,

and will grant everlasting life to me and to all who believe in Christ.

This is most certainly true.

79. *What is sanctification?*

Sanctification is the work of the Holy Spirit in our heart, through which He makes us partakers of God's gift of salvation and by which He transforms us in heart and life, so that we become holy.

We are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. 2 Thess. 2. 13.

All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. John 16. 15.

80. *Why must the Holy Spirit work sanctification in your heart?*

The Holy Spirit must work sanctification in my heart, because I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him.

No man can say, Jesus is Lord, but in the Holy Spirit. 1 Cor. 12. 3.

This is the work of God, that ye believe on him whom he hath sent. John 6. 29.

81. *By what means does the Holy Spirit work sanctification?*

The Holy Spirit works sanctification by the means of grace, which are the Word of God and the holy sacraments.

82. *How does the Holy Spirit work sanctification?*

The Holy Spirit calls me through the gospel, enlightens me by His gifts, sanctifies and preserves me in the true faith.

God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1. 9.

He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. 2. 14.

83. *Of what does the Holy Spirit enlighten by His gifts?*

Through the law, the Holy Spirit enlightens us concerning our sins, and through the gospel concerning salvation in Christ Jesus.

By the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin. Rom. 3. 20.

The grace of God hath appeared, bringing salvation to all men. Titus 2. 11.

84. *What does the Holy Spirit work through illumination?*

Through illumination by the law the Holy Spirit works sorrow for sin, and through illumination by the gospel He works faith in Jesus Christ.

The law came in besides, that the trespass might abound. Rom. 5. 20.

I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.

85. *When do we truly repent of our sins?*

We are truly repentant when we sincerely grieve over our sins, confess them, and long to be freed from them.

Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret. 2 Cor. 7. 10.

He that covereth his transgressions shall not prosper;

But whoso confesseth and forsaketh them shall obtain mercy. Prov. 28. 13.

Have mercy upon me, O God, according to thy lovingkindness:
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me. Ps. 51. 1—3.

86. *When do we truly believe in Christ?*

We believe in Christ when we heartily accept Him as our Saviour and trust in Him alone for the forgiveness of sins, life and salvation.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Matt. 5. 6.

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. John 3. 36. Phil. 3. 7—9.

87. *What blessings does God bestow upon us when we accept Christ in true faith?*

When we accept Christ in true faith, God forgives us our sins, imputes to us the righteousness of Christ, regenerates us and owns us as His children.

To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. Acts 10. 43.

We reckon therefore that a man is justified by faith apart from the works of the law. Rom. 3. 28.

Ye are all sons of God, through faith, in Christ Jesus. Gal. 3. 26.

The righteous shall live by faith. Rom. 1. 17.

Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. James 1. 18.

John 1. 12, 13; 1 Peter 1. 22.

88. *What is justification?*

Justification is that act of God by which He forgives us our sins and imputes unto us the righteousness of Christ.

It is God that justifieth. Rom. 8. 33.

89. *Which are the gifts of justification?*

When God justifies me I have peace with Him, His love is shed abroad in my heart, I have a new spiritual life and I am become a new creature in Jesus Christ.

Peace with God.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

God's love shed abroad in our hearts.

The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5. 5.

New spiritual life.

That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. Gal. 2. 2.

If any man is in Christ, he is a new creature. 2 Cor. 5. 17.

90. *How does the Holy Spirit continue His work in the heart of the believer?*

The Holy Spirit continues to call and enlighten the believer in order that he may be kept in the true faith and grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

He who began a good work in you will perfect it until the day of Jesus Christ. Phil. 1. 6.

Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3. 18.

91. *What must the believer do to be preserved in the true faith?*

He must abide in God's Word, earnestly watch and pray, frequently commune at the Lord's table and walk even as the Lord Himself walked.

If ye abide in my word, then are ye truly my disciples. John 8. 31.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26. 41.

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. Matt. 5. 16.

Fight the good fight of the faith. 1 Tim. 6. 12.

He that saith he abideth in him ought himself also to walk even as he walked. 1 John 2. 6.

92. *Where does the Holy Spirit offer us the means of grace?*

The Holy Spirit offers us the means of grace in the Church of Jesus Christ.

Upon this rock I will build my church; and the gates of Hades shall not prevail against it. Matt. 16. 18.

They then that received his word were baptized: And the Lord added to them day by day those that were saved. Acts 2. 41.

93. *Where is the Church of Jesus Christ?*

The Church of Jesus Christ is found wherever the Word of God is preached in its truth and purity and the sacraments are administered according to the Word and institution of Christ.

In every place where I record my name I will come unto thee and I will bless thee. Ex. 20. 24.

Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18. 20.

In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. 1 Cor. 12. 13.

94. *Why is the Church called the communion of saints?*

The Church is called the communion of saints because it consists of those alone who are sanctified in true faith.

If any man hath not the Spirit of Christ, he is none of his. Rom. 8. 9.

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light. 1 Peter 2. 9.

95. *To what office in the Church has Christ entrusted the ministration of the means of grace?*

Christ has entrusted the ministration of the means of grace to the ministry instituted by Him, which is also called the ministration of the Spirit.

Jesus said to the disciples: Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, thy are retained. John 20. 21—23.

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. 1 Cor. 4. 1.

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Matt. 18. 18.

Acts 20. 28; 2 Tim. 2. 2; 4. 5.

96. *Why is the Church divided into many denominations?*

The division of the Church into various denominations is due to the fact that not all Christians have faithfully held to all the Word of God, and also because opinions have differed as to the meaning of certain portions of God's Word.

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. John 8. 31, 32.

Note: The Evangelical Lutheran Church emphasizes her faithful adherence to the Word of God by her confessional writings, which are:

1) The confessions of faith of the ancient Church, the three oldest symbols, namely: the Apostolic, the Nicene and the Athanasian.

2) The specific confessional writings of the Lutheran Church: the Augsburg Confession, the Apology, the Smalcald Articles, Luther's two Catechisms and the Formula of Concord.

97. *What should be our relation to our own Evangelical Lutheran Church?*

We should love our Church, be faithful to her confessions, diligently attend her services, and willingly work, suffer and sacrifice for her support and development.

Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. Hebr. 10. 23—25.

Suffer hardship with me, as a good soldier of Christ Jesus. 2 Tim. 2. 3.

Let your manner of life be worthy of the gospel of Christ. Phil. 1. 27.

98. *When will the work of the Holy Spirit be completed?*

The work of the Holy Spirit will be completed at the last day when He shall raise up me and all the dead, and grant everlasting life to me and to all who believe in Christ.

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Rom. 8. 11.

99. *What is meant by the resurrection of the dead?*

At the last day the bodies of the dead shall be raised up and be reunited with their souls, and the bodies of all believers shall become like unto the glorified body of Christ.

Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. John 5. 28, 29.

Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory. Phil. 3. 21. 1 Cor. 15.

100. *What is eternal life?*

Eternal life is the inexpressible peace, joy, and glory of the children of God in heaven, where they behold, serve, and praise God in all eternity.

There remaineth therefore a sabbath rest for the people of God. Hebr. 4. 9.

God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. Rev. 21. 4.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 1 John 3. 2.

They washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple. Rev. 7. 14, 15.

According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3. 13.

PART THREE

The Lord's Prayer.

Matt. 6. Luke 11.

101. *What is prayer?*

Prayer is the communion of our heart with God, our dear heavenly Father, whether we ask Him for spiritual or temporal good, or thank and praise His holy name.

Give ear to my words, O Jehovah,
Consider my meditation. Ps. 5. 1.

Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us. Ps. 62. 8.

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High.
Ps. 92. 1.

102. *Why should we pray?*

We should pray because God has exhorted us to pray and promised to hear us, and also because we continually need to flee to Him and open our hearts to receive His grace and help.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full. John 16. 24.

Call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

103. *How should we pray?*

We should pray with a humble and penitent heart, in childlike submission, in the name of Jesus.

We do not present our supplications before thee for our righteousness, but for thy great mercies' sake. Dan. 9. 18.

My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. Matt. 26. 39.

Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. John 16. 23.

104. *What is the introduction to the Lord's prayer?*

Our Father who art in heaven.

What is meant by this?

God would thereby affectionately encourage us to believe that He is truly our Father and that we are His children indeed,

so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

105. *Why has Christ taught us to say "Our Father"?*

Christ has taught us to say "Our Father" to remind us that in love we are to pray with each other and for each other.

Ye received the spirit of adoption, whereby we cry, Abba, Father. Rom. 8. 15.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men. 1 Tim. 2. 1.

Pray for us. Hebr. 13. 18.

106. *Why has Christ taught us to say "Our Father who art in heaven"?*

Christ has taught us to say "Our Father who art in heaven" to remind us of God's infinite glory and power, through which He can do far above that which we ask or think.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine. 1 Chron. 29. 11.

Unto him that is able to do exceeding abundantly above all that we ask or think, according to the

power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. Eph. 3. 20, 21.

The First Petition.

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the Word of God is taught in its truth and purity,

and we, as the children of God, lead holy lives in accordance with it;

this grant us, dear Father in heaven!

But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us;

from this preserve us, heavenly Father!

107. *For what do we pray in the first petition?*

We pray in the first petition that the name of God may be hallowed by us in pure doctrine, true faith and holy life.

Pure doctrine.

He that hath my word, let him speak my word faithfully. Jer. 23. 28.

True faith.

And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. Gal. 2. 20.

Holy life.

Ye are the light of the world. Matt. 5. 14.
Walk as children of light. Eph. 5. 8.
Matt. 15. 9. Acts. 2. 42.

108. *Who profanes the name of God?*

Whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God.

Add thou not unto his words,
Lest he reprove thee, and thou be found a liar. Prov. 30. 6.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. 2 John 9.

The Second Petition.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer,

but we pray in this petition that it may come unto us also.

How is this effected?

When our heavenly Father gives us His Holy Spirit,

so that by His grace we believe His holy Word,

and live a godly life here on earth, and in heaven for ever.

109. *What is meant by the kingdom of God?*

By the kingdom of God is meant:

The kingdom of grace on earth, the Church, in which, through the Word and the sacraments, God offers to and bestows upon men His grace, and, secondly, the kingdom of glory in heaven, where God grants life and salvation unto the faithful.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. Mark. 1. 15.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom. 2 Tim. 4. 18.

110. *For what do we pray in the second petition?*

We pray in the second petition that the kingdom of God may come into our hearts

and continue to spread among men until it is completed in glory.

The kingdom of God in our hearts.

The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14. 17.

The development of God's kingdom. Missions.

The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Matt. 9. 37, 38.

The Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. Eph. 3. 6.

The kingdom of God completed in glory.

This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations and then shall the end come. Matt. 24. 14.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Col. 3. 4.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer;

but we pray in this petition that it may be done by us also.

How is this effected?

When God frustrates and brings to naught every evil counsel and purpose,

which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh;

and when He strengthens us and keeps us steadfast in His Word and in the faith, even unto our end.

This is His gracious and good will.

111. *What powers oppose God's will?*

Our spiritual enemies, the devil, the world, and our own flesh oppose God's will.

112. *For what do we pray in the third petition?*

We pray in the third petition that God's will may be done, to the end that all evil pur-

poses may be overcome, His name hallowed and His kingdom advanced.

God our Saviour would have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2. 4.

Teach me to do thy will; For thou art my God. Ps. 143. 10.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed without our prayer even to the wicked also their daily bread;

but we pray in this petition that He would make us sensible of His benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "Our daily bread"?

All things that pertain to the wants and the support of this present life;

such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates, favorable sea-

sons, peace and health, education and honor; true friends, good neighbors, and the like.

113. *For what do we pray in the fourth petition?*

We pray in the fourth petition that God would graciously give us everything needed for our earthly life, together with a grateful heart to receive it as a gift of God.

Remove far from me falsehood and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me. Prov. 30. 8.

Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer. 1 Tim. 4. 4, 5.

114. *Why do we say "Give us this day"?*

We say "Give us this day" because we are not to be anxious for the morrow, but rely firmly upon the goodness of God which is new every morning.

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. Matt. 6. 34.

The eyes of all wait for thee;
And thou givest them their food in due season. Ps. 145. 15.

It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning. Lam. 3. 22, 23.

The Fifth Petition.

And forgive us our trespasses,
as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition,

that our heavenly Father would not regard our sins, nor deny us our requests on account of them;

for we are not worthy of anything for which we pray, and have not merited it;

but that he would grant us all things through grace,

although we daily commit much sin, and deserve chastisement alone.

We will, therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

115. *For what do we pray in the fifth petition?*

We pray in the fifth petition that our heavenly Father would not regard our sins, but

would graciously forgive them for the sake of Jesus Christ.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.

Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Jehovah. Ps. 25. 7.

116. *What is meant by the words "As we forgive those who trespass against us"?*

The words "As we forgive those who trespass against us" mean, that as God is ready to forgive us our sins, so will we also both heartily forgive and readily do good to those who may injure or offend us.

If ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6. 15.

The Sixth Petition.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin;
but we pray in this petition that God would so guard and preserve us,

that the devil, the world and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins,

and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

117. *Whence do temptations come?*

Temptations come from the devil, the world and our own flesh.

The devil.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 1 Peter 5. 8, 9.

The world.

My son, if sinners entice thee, consent thou not. Prov. 1. 10.

Our own flesh.

Each man is tempted, when he is drawn away by his own lust, and enticed. James 1. 14.

118. *For what do we pray in the sixth petition?*

We pray in the sixth petition that God would help us to overcome all temptations and finally gain the victory.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26. 41.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it. 1 Cor. 10. 13.

The Seventh Petition.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary, that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character,

and, at last, when the hour of death shall arrive, grant us a happy end,

and graciously take us from this world of sorrow to Himself in heaven.

119. *For what do we pray in this petition?*

We pray in the seventh petition that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul.

Jehovah redeemeth the soul of his servants;
And none of them that take refuge in him shall be condemned. Ps. 34. 22.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen. 2 Tim. 4. 18.

120. *When will we be completely delivered from evil?*

We shall be completely delivered from evil when we have persevered in faith in Christ until the end of life, and God graciously takes us to Himself in heaven.

He that endureth to the end, the same shall be saved. Matt. 24. 13.

God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. Rev. 21. 4.

He that overcometh shall inherit these things; and I will be his God, and he shall be my son. Rev. 21. 7.

Amen.

What is meant by this word?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him;

for He Himself has commanded us to pray in this manner,

and has promised that He will hear us.

Amen, Amen, that is, Yea, yea, it shall be so.

THE HOLY SACRAMENTS

Introduction.

121. *What is a sacrament?*

A sacrament is a holy ordinance, instituted by Christ, in which by earthly means He imparts heavenly gifts of grace.

122. *Which are the sacraments?*

The sacraments are Baptism and the Lord's Supper, which were typified in the Old Testament by circumcision and the passover.

PART FOUR

The Sacrament of Holy Baptism.

I.

What is baptism?

Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew:

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you.

123. *According to the commandment of Christ, how are men to be made disciples?*

They are to be made disciples by being baptized with water into the name of the

Father and of the Son and of the Holy Spirit, and taught to observe all things whatsoever Christ has commanded.

124. *Does Christ's command regarding baptism include the children?*

Christ's command regarding baptism includes all, without exception.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. John 3. 3.

Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Mark. 10. 14.

125. *What does it signify that we are baptized into the name of the Father and of the Son and of the Holy Spirit?*

Baptism into the name of the Father and of the Son and of the Holy Spirit signifies that we are received into communion with the Triune God and His Church.

For as many of you as were baptized into Christ did put on Christ. Gal. 3. 27.

Now hath God set the members each one of them in the body, even as it pleased him. 1 Cor. 12. 18.

II.

What gifts or benefits does baptism confer?

It worketh forgiveness of sins,
delivers from death and the devil,
and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark:

He that believeth and is baptized shall be saved;
but he that believeth not shall be damned.

126. *What do we receive in baptism?*

In baptism we receive forgiveness of sins, deliverance from death and the devil, together with everlasting salvation.

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit. Acts 2. 38.

Wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism. 1 Peter 3. 20, 21.

III.

How can water produce such great effects?

It is not the water indeed that produces these effects,

but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water.

For the water, without the Word of God, is simply water and no baptism.

But when connected with the Word of God, it is a baptism,

that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says to Titus, in the third chapter (verses 5—8):

According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

which He shed on us abundantly through Jesus Christ our Saviour;

that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying.

127. *What makes the water a baptism?*

The Word of God makes the water a baptism.

Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word. Eph. 5. 25, 26.

128. *Why is baptism called a "washing of regeneration"?*

Baptism is called a "washing of regeneration" because we, who by nature are born in sin, through baptism receive a new life in Christ.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3. 5.

129. *How is baptism dependent on faith?*

Our faith indeed does not make the water a baptism, but the life granted in baptism is received and kept through faith alone.

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. Mark. 16. 16.

IV.

What does such baptizing with water signify?

It signifies

that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts,

and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says:

We are buried with Christ by baptism into death;

that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

130. *What is meant by the old man and the new man?*

The old man is the inherited sinfulness of our nature, and the new man is the spiritual life born in baptism.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. Gal. 5. 17.

131. *What does our baptism require of us?*

Our baptism requires that we put off the old man and put on the new man which after God is created in righteousness and true holiness.

Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him. Col. 3. 9. 10.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Rom. 6. 12.

132. *Is the spiritual life received in baptism ever lost?*

Yes; the spiritual life received in baptism is lost when the baptized person forsakes the Word of God and prayer, loves worldly things and consents to sin.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God. Hebr. 3. 12.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2. 15.

133. *Is baptism of any benefit to those who have lost the grace of baptism?*

Yes, God seeks the fallen that they may repent and return to Him and again become His children.

For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? Rom. 3. 3.

For the gifts and the calling of God are not repented of. Rom. 11. 29.

Repent ye therefore, and turn again, that your sins may be blotted out. Acts 3. 19.

134. *What duties have the parents and the Church toward the baptized children?*

The parents and the Church should nurture the baptized children and carefully teach them to observe all that Christ has commanded.

Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Eph. 6. 4.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. Matt. 18. 10.

135. *When are the children given their first public opportunity to reveal that they have been taught that which Christ commanded?*

At Confirmation.

136. *What is confirmation?*

Confirmation is a churchly rite at which the children, after having given proof of their knowledge, make public confession of their faith, promise faithfully to fulfill their duties as Christians, and receive the blessing of the congregation; whereupon they are admitted to the Lord's Supper.

Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. 1 Tim. 6. 12.

THE PREPARATORY SERVICE

137. *What principal parts belong to the preparatory service?*

Confession of sins and absolution.

138. *In what does confession of sins consist?*

It consists in confessing our sins before God with a penitent heart, and asking forgiveness for Christ's sake.

I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin. Ps. 32. 5.

Many also of them that had believed came, confessing, and declaring their deeds. Acts 19. 18.

139. *What is absolution?*

After we have confessed our sins the pastor, on Christ's behalf, declares the forgiveness of our sins.

David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die. 2 Sam. 12. 13.

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. John 20. 23.

140. *What must we consider at absolution?*

That it is God alone who forgives sins, and that forgiveness cannot be received without contrition and faith.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Isa. 44. 22.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.

PART FIVE

The Sacrament of the Altar, or The Lord's Supper.

I.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ Himself.

Where is it so written?

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is my body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,

and when He had given thanks, He gave it to them, saying,

Drink ye all of it;

this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins;

this do, as oft as ye drink it, in remembrance of Me.

141. *What is taught by the words "This is my body and this is my blood"?*

The words "This is my body and this is my blood" teach us, that the body and blood of Christ are truly present in the Lord's Supper and are given with the bread and the wine.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? 1 Cor. 10. 16.

142. *What is the significance of the words "This do in remembrance of me"?*

The words "This do in remembrance of me" signify that the Christian Church, in celebrating the Lord's Supper, should remember and confess her crucified Saviour.

As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11. 26.

II.

What benefits are derived from such eating and drinking?

They are pointed out in these words: *Given, and shed for you, for the remission of sins.*

Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament.

For where there is remission of sins, there are also life and salvation.

143. *Of what do these words assure us "Given and shed for you for the remission of sins"?*

The words "Given and shed for you for the remission of sins" assure us that Christ's body is truly given for us and Christ's blood shed for us for the remission of sins.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53. 5.

144. *What is meant by Christ's declaration that the forgiveness of sins is given in the Lord's Supper?*

Christ's declaration means that the forgiveness of sins is given, renewed and confirmed in the Lord's Supper.

Behold, the Lamb of God, that taketh away the sin of the world. John 1. 29.

145. *How can we say that life and salvation are given in the Lord's Supper?*

Life and salvation are given in the Lord's Supper because where there is remission of sins, there are also life and salvation.

Blessed is he whose transgression is forgiven, Whose sin is covered. Ps. 32. 1.

III.

How can bodily eating and drinking produce such great effects?

The eating and the drinking, indeed, do not produce them,

but the words which stand here, namely: *Given, and shed for you, for the remission of sins.*

These words, together with the bodily eating and drinking are the chief things in the Sacrament;

and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

146. *Upon what does the blessing of the Lord's Supper depend?*

The blessing of the Lord's Supper depends upon the words and promise "Given, and shed for you, for the remission of sins."

147. *Do all who come to the Lord's Supper receive its blessings?*

All who come to the Lord's Supper receive His body and blood, but only they receive the blessings of the Lord's Supper who believe these words "Given, and shed for you, for the remission of sins."

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Matt. 5. 6.

IV.

Who is it, then, that receives this sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline;

but he is truly worthy and well prepared,

who believes these words: *Given, and shed for you, for the remission of sins.*

But he who does not believe these words, or who doubts, is unworthy and unfit;

for the words: *for you,* require truly believing hearts.

148. *What does the Word of God require of those who partake of the Lord's Supper?*

The Word of God requires that those who partake of the Lord's Supper should examine themselves.

Let a man prove himself, and so let him eat of the bread, and drink of the cup. 1 Cor. 11. 28.

149. *When have we truly examined ourselves?*

We have truly examined ourselves when we have come to a deeper knowledge of our sins, feel an earnest longing for the grace of God in Christ and cherish a loving spirit toward our neighbor.

Search me, O God, and know my heart:
Try me, and know my thoughts
And see if there be any wicked way in me,
And lead me in the way everlasting. Ps. 139. 23, 24.

If we discerned ourselves, we should not be judged. 1 Cor. 11. 31.

150. *Why is it dangerous to partake unworthily of the Lord's Supper?*

It is dangerous to partake unworthily of the Lord's Supper because our spiritual condition in that event becomes worse and our responsibility is increased.

Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 1 Cor. 11. 27.

151. *What is the condition of those who neglect the Lord's Supper?*

The condition of those who neglect the Lord's Supper is dangerous indeed, because it shows that they neither realize their sinfulness, nor that the Lord offers them His grace in His Supper, and that they also despise the covenant of Christ's blood.

Looking carefully lest there be any man that falleth short of the grace of God. Hebr. 12. 15.

152. *What are the blessings of a worthy celebration of the Lord's Supper?*

Through a worthy celebration of the Lord's Supper believers are strengthened in their communion with Christ and with each other,

receive power to walk in the footsteps of Christ, and are assured of a blessed resurrection.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Col. 2. 6, 7.

He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. John 6. 54.

Yea: I come quickly. Amen: Come, Lord Jesus. Rev. 22. 20.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. Hebr. 13. 20, 21.

TABLE OF DUTIES

FOR PASTORS.

The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. 1 Tim. 3. 2—4; Tit. 1: 9.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. 2 Tim. 2. 15.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. 6. 11.

But be thou an ensample to them that believe, in word, in manner of life, in love,. in faith, in purity. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee. 1 Tim. 4. 12, 16.

The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of con-

straint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. 1 Peter 5. 1—3.

FOR CHURCH-MEMBERS.

Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you. Hebr. 13: 7, 17.

But be ye doers of the word, and not hearers only, deluding your own selves. James 1. 22.

Not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. 2. 13.

FOR CHURCH-OFFICERS.

And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude. Acts 6: 2—5.

Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy

lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus. 1 Tim. 3. 8—13.

FOR MAGISTRATES.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Rom. 13. 1—4.

FOR CITIZENS.

Let every soul be in subjection to the higher powers. Rom. 13. 1.

Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers

and for praise to them that do well. 1 Peter 2. 13, 14.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. 1 Tim. 2. 1, 2.

Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. Matt. 22. 21.

FOR HUSBANDS.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church. Eph. 5. 25, 28, 29.

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life. 1 Peter 3. 7.

Husbands, love your wives, and be not bitter against them. Col. 3. 19.

FOR WIVES.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Eph. 5. 22—24.

That they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God may not be blasphemed. Tit. 2. 4, 5.

Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter 3. 3, 4.

FOR PARENTS.

The father to the children shall make known thy truth. Isaiah 38. 19.

And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Eph. 6. 4.

Chasten thy son, seeing there is hope; and set not thy heart on his destruction. Prov. 19. 18.

FOR CHILDREN.

Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. Eph. 6. 2, 3.

Children, obey your parents in all things, for this is well-pleasing in the Lord. Col. 3. 20.

Let thy father and thy mother be glad, and let her that bare thee rejoice. Prov. 23. 25.

A foolish son is the calamity of his father. Prov. 19. 13.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. 1. 8.

FOR MASTERS AND MISTRESSES.

Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Col. 4. 1.

The laborer is worthy of his hire. Luke 10. 7.

Thou shalt not oppress a hired servant that is poor and needy. Deut. 24. 14.

Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth. James 5. 4.

FOR SERVANTS.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. Eph. 6. 5, 8.

Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Peter 2. 18.

Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things;

not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Tit. 2. 9, 10.

FOR YOUNG PERSONS.

Remember also thy Creator in the days of thy youth. Eccles. 12. 1.

Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 1 Peter 5. 5.

Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4. 23.

My son, if sinners entice thee, consent thou not. Prov. 1. 10.

Whatsoever a man soweth, that shall he also reap. Gal. 6. 7.

FOR ALL MEN.

Thou shalt love thy neighbor as thyself. Rom. 13. 9.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them. Matt. 7. 12.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another. Rejoicing in hope; patient in tribulation; continuing steadfast in prayer. Rejoice with them that rejoice; weep with them that weep. If it be possible, as much as in you lieth, be at peace with all men. Rom. 12. 9, 10, 12, 15, 18.

MORNING AND EVENING PRAYER

MORNING.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I give thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

EVENING.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I give thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast this day

so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

BLESSING AND THANKSGIVING AT TABLE

BEFORE MEAL.

The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. Glory be to the Lord for ever and ever!

Or.

O Lord God, heavenly Father, bless unto us these Thy gifts, which of Thy tender kindness Thou hast bestowed upon us, through Jesus Christ our Lord. Amen.

AFTER MEAL.

We give thanks to Thee, O God our Father, for all Thy benefits, through Jesus Christ our Lord, who with Thee liveth and reigneth, for ever and ever. Amen.

CONFESSION OF SINS.

We poor miserable sinners, conceived and born in sin, with all our heart confess unto Thee, holy and righteous God, merciful Father, that we, in manifold ways during all our life, have offended against Thee. We have not loved Thee above all things, nor our neighbor as ourselves. Against Thee and Thy holy commandments have we sinned by thought, word, and deed, and we humbly acknowledge before Thee that, according to Thy justice and our sins, we have deserved eternal condemnation. But Thou, Heavenly Father, hast promised to receive with tender mercy all penitent sinners, who return unto Thee and with living faith flee for refuge to Thy fatherly compassion and to the merits of our Saviour Jesus Christ. Their transgressions Thou wilt not regard, nor impute unto them their sins. Relying upon Thy promise, we poor sinners confidently beseech Thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of Thy holy name.

May the Almighty, Everlasting God, in his infinite mercy and for the sake of our Saviour Jesus Christ, forgive all our sins, and grant us grace that we may amend our lives, and finally with him obtain eternal life. Amen.

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead; and the life of the world to come. Amen.

THE ATHANASIAN CREED.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic [true Christian] faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic [true Christian] faith is this: that we worship one God in trinity, and trinity in unity;

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also there are not three uncreated, nor three incomprehensibles, but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholic [true Christian] religion to say, there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in the Trinity none is afore, or after other; none is greater, or less than another.

But the whole three persons are co-eternal together, and co-equal:

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: That our Lord Jesus Christ, the Son of God, is God and man;

God, of the substance of the Father, begotten before

the worlds; and man, of the substance of his mother, born in the world;

Perfect God, and perfect man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

Who, although he be God and man, yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh, but by taking the manhood into God;

One altogether; not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic [true Christian] faith, which, except a man believe faithfully, he cannot be saved.

THE AUGSBURG CONFESSION.

OR

THE CHIEF ARTICLES OF FAITH.

Article I.

Our Churches, with common consent, do teach, that the decree of the Council of Nicæa concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God; eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible; and yet that there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichæans who assumed two principles [gods], one Good, and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" [Ghost], signifies motion created in things.

Article II.

Also they teach, that since the Fall of Adam, all men begotten according to nature, are born with sin, that is,

without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Ghost.

They condemn the Pelagians and others, who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Article III.

Also they teach, that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary, so that there are Two Natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead and buried, that he might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but for all actual sins of men. He also descended into hell, and truly rose again the third day; afterward he ascended into heaven, that he might sit on the right hand of the Father, and forever reign, and have dominion over all creatures, and sanctify them that believe in him, by sending the Holy Ghost into their hearts, to rule, comfort and quicken them, and to defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and the dead, etc. according to the Apostles' Creed.

Article IV.

Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are forgiven for Christ's sake, who, by his death, hath made satisfaction for our sins. This faith God imputes for righteousness in his sight, Rom. 3 and 4.

Article V.

That we may obtain this faith, the office of teaching the Gospel and administering the sacraments was instituted. For, through the Word and sacraments as

through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifieth those who believe that they are received into favor for Christ's sake.

They condemn the Anabaptists and others, who think that the Holy Ghost cometh to men without the external Word, through their own preparation and works.

Article VI.

Also they teach, that this Faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but not that we should rely on those works to merit justification before God. For remission of sins and justification are apprehended by faith, as also the voice of Christ attests: "When ye shall have done all these things, say: We are unprofitable servants" [Luke 17: 10]. The same is also taught by the Fathers. For Ambrose says: "It is ordained of God that he who believes in Christ, is saved; freely receiving remission of sins, without works, by faith alone."

Article VII.

Also they teach, that one holy Church is to continue for ever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered. And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: "One faith, one baptism, one God and Father of all," etc. [Eph. 4: 5, 6].

Article VIII.

Although the Church properly is the Congregation of Saints and true believers, nevertheless, since, in this life, many hypocrites and evil persons are mingled therewith, it is lawful to use the Sacraments, which are administered by evil men; according to the saying of Christ: "The

Scribes and the Pharisees sit in Moses' seat," etc. [Matt. 23: 2]. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

Article IX.

Of Baptism, they teach, that it is necessary to salvation, and that through baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through baptism, are received into his grace.

They condemn the Anabaptists, who allow not the baptism of children, and say that children are saved without baptism.

Article X.

Of the Supper of the Lord, they teach, that the body and blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they disapprove of those that teach otherwise.

Article XI.

Of Confession, they teach, that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: "Who can understand his errors?" [Ps. 19: 12].

Article XII.

Of Repentance, they teach, that for those that have fallen after baptism, there is remission of sins whenever they are converted; and that the Church ought to impart absolution to those thus returning to repentance.

Now repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which, born of the Gospel, or of absolution, believes that, for

Christ's sake, sins are forgiven, comforts the conscience and delivers it from terrors. Then good works are to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life, that they cannot sin. The Novatians also are condemned, who would not absolve such as had fallen after baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins cometh through faith, but command us to merit grace through satisfactions of our own.

Article XIII.

Of the Use of the Sacraments, they teach, that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

Article XIV.

Of Ecclesiastical Order, they teach, that no one should publicly teach in the Church or administer the sacraments, unless he be regularly called.

Article XV.

Of Rites and Usages in the Church, they teach, that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holydays, festivals, and the like.

Nevertheless, concerning such things, let men be admonished that consciences are not to be burdened, as though such observance were necessary to salvation. They are admonished also that human traditions insti-

tuted to propitiate God, to merit grace and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

Article XVI.

Of Civil Affairs, they teach, that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians. They condemn also those who do not place the perfection of the Gospel in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but especially requires their preservation as ordinances of God, and in such ordinances the exercise of charity. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than men [Acts 5: 29].

Article XVII.

Also they teach, that, at the Consummation of the World, Christ shall appear for judgment, and shall raise up all the dead; he shall give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils he shall condemn to be tormented without end.

They condemn the Anabaptists who think that there will be an end to the punishments of condemned men and devils. They condemn also others, who are now spreading certain Jewish opinions that, before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed [exterminated].

Of the Freedom of the Will, they teach, that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason. Nevertheless, it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God [1 Cor. 2: 14]; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his *Hypognosticon*, book iii.: "We grant that all men have a certain freedom of will in judging according to [natural] reason; not such freedom, however, whereby it is capable, without God, either to begin, or much less to complete aught in things pertaining to God, but only in works of this life, whether good or evil. 'Good,' I call those works which spring from the good in Nature, that is, to have a will to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry, to keep cattle, to learn divers useful arts, or whatever good pertains to this life, none of which things are without dependence on the providence of God; yea, of him and through him they are and have their beginning. 'Evil,' I call such works as to have a will to worship an idol, to commit murder," etc.

They condemn the Pelagians and others who teach that, without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in some sort to do the outward work (for it is able to keep the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

Article XIX.

Of the Cause of Sin, they teach, that although God doth create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says [John 8: 44]: "When he speaketh a lie, he speaketh of his own."

Article XX.

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holydays, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvellous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:

First, that our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation [1 Tim. 2: 5], in order that the Father may be reconciled through him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of himself: "I am the Way, the Truth and the Life" [John 14: 6].

This doctrine concerning faith is everywhere treated by Paul [Eph. 2: 8]: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works," etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium*, he says as follows: "Redemption by the Blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer."

But although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be pacified through any works, but only by faith, when they are sure that, for Christ's sake, they have a gracious God. As Paul teaches [Rom. 5: 1]: "Being justified by faith, we have peace with God." This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore, inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but the civil righteousness of natural reason.

Heretofore consciences were plagued with the doctrine of works, nor did they hear any consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. There was very great need to treat of and renew this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" doth not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifieth a faith which believes, not merely the history, but also the effect of the history—namely, this article of the forgiveness of

sins, to wit, that we have grace, righteousness, and forgiveness of sins, through Christ.

Now he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article of the forgiveness of sins. Hence, they hate God as an enemy; call not upon him; and expect no good from him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part, that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins and grace are apprehended. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: "Faith is the mother of a good will and right doing." For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled with many open crimes. Such is the feebleness of man, when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith, human nature can in no wise do the works of the First or of the Second Commandment. Without faith, it does not call upon God, nor expect anything from him, nor bear the cross; but seeks and trusts in man's help. And thus, when there is no faith and trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said

[John 15: 5]: "Without me ye can do nothing," and the Church sings:

"Without Thy power divine
In man there nothing is,
Naught but what is harmful."

Article XXI.

Of the Worship of Saints, they teach, that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us Christ, as the only Mediator, Propitiation, High-Priest and Intercessor. He is to be prayed to, and hath promised that he will hear our prayer; and this worship he approves above all, to wit, that in all afflictions he be called upon [1 John 2: 1]: "If any man sin, we have an Advocate with the Father," etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. The disagreement, however, is on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now drawn up; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some Abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

Matt 28: 18-20

All authority hath been given
unto me in heaven and on
earth Go ye therefore and make
disciples of all nations baptizing
them into the name of the Father
and of the Son + of the H.S.
teaching them to observe
all things whatsoever I comman
you and lo I am with you always even unto the end of the